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LEGENDS OF THE SAINTS

(MS. Cambr. Univ. Libr. Gg II. 6.)





[illegible]

LEGENDS OF THE SAINTS

IN THE

Scottish Dialect of the Fourteenth Century

EDITED FROM THE UNIQUE MANUSCRIPT IN THE
UNIVERSITY LIBRARY, CAMBRIDGE

WITH

INTRODUCTION, NOTES, AND GLOSSARIAL INDEX

BY

W. M. METCALFE, D.D.

VOL. I.

INTRODUCTION AND TEXT.

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Facsimile of MS. fol. 73^a, *at beginning*

CORRECTIONS.

VOLUME I.

The figures refer to page and line.

P.	L.	
24	606.	<i>So MS., but for presence read presone.</i>
42	469.	<i>" " cristine throw read throw cristine.</i>
57	971.	<i>" " laith read lach, and for lysing read lyfing.</i>
80	605.	<i>For manauce read manance.</i>
85	775.	<i>So MS., but for fere read fore.</i>
"	776.	<i>Whole line read with ene behald of hym the sycht.</i>
88	868.	<i>So MS., but for outare read outane.</i>
95	1129.	<i>Delete last comma.</i>
100	104.	<i>Delete comma after here.</i>
101	133.	<i>Insert [nocht] before now.</i>
103	215.	<i>For pane read þane.</i>
104	250.	<i>For atye read ayre.</i>
112	104.	<i>For condampynt read condemnyt.</i>
113	134.	<i>For sovnd read fovnd.</i>
133	147.	<i>So MS., but for euire read entre.</i>
140	382.	<i>For sychare read sythare.</i>
145	584.	<i>Omit [it].</i>
217	304.	<i>For ayre read apre.</i>
269	469.	<i>For hyme-se[l]sine read hyme-se[l]fine.</i>
313	586.	<i>For sowit read sollit.</i>
329	1149.	<i>For thur[s]day read fur[s]day.</i>
348	289.	<i>Delete colon.</i>
377	146.	<i>For be-come read be come.</i>
423	746.	<i>Insert comma after rostyt.</i>
445	139.	<i>For in-twa read in twa.</i>
488	243.	<i>For he his read be his.</i>

INTRODUCTION.

I.—THE MANUSCRIPT.

1. THE MS. from which the text in this and the following volume is printed is in the University Library, Cambridge, where it bears the press-mark Gg II. 6, and, with the exception of the transcript which was made some years ago, and more recently corrected by Mr Rogers of the University Library, Cambridge, for the purposes of the present edition, is the only MS. copy of this collection ✓ of the Legends of the Saints which is known to exist. It was formerly in the library of Dr John Moore, who, after being bishop of Norwich, was translated, July 31, 1707, to the see of Ely, where he died July 31, 1714, in the sixty-seventh year of his age. Moore was a native of Market Harborough in Leicestershire, a student of Clare Hall, and subsequently chaplain to Finch, Keeper of the Great Seal, and afterwards Earl of Nottingham, to whom he probably owed his preferment. He appears to have been a collector of books. In 1715 his library, of which our MS. formed a part, was purchased by George I. for 6000 guineas and presented to the University of

Cambridge. On the last fly-leaf of the MS. occur the words, "Ketherine Greham with my hand Finis," in the handwriting of the seventeenth century, which may perhaps justify the inference that a now unknown Catherine Graham was formerly its possessor.

2. The MS. is eleven inches in length, three and thirteen-sixteenths broad, and two and a half inches thick. The paper was once probably white ; it is now of a dirty white or whitey-brown colour, the combined effect probably of age and use. It is in a fair state of preservation, and has been tenderly dealt with by the binder. The original stamped brown calf binding of the fifteenth century, from which the clasp is wanting, still remains, but in a somewhat dilapidated condition, and bearing signs of ancient repairs. The sheets are loose and the binding is separate. At the beginning there is an index, with the names of the Saints in Latin and the numbers of the Legends ; the fly-leaf at the end, on which Ketherine Greham has written her name, seems to have been used at some time by a Scots man or woman for making memoranda upon. The writing is scarcely legible, but such words as "item tua sarkis" and "item twa bandis" can be made out. For the purpose of fastening some of the leaves together, apparently insertions, the binder has used a strip of parchment, once intended to bear a charter, with the words "Jacobus dei gratia rex Scottorum," &c., written upon one side in a fifteenth-century hand.

3. The MS. appears to have had originally 364 leaves, each of them written on both sides. The pagination, done by a later hand, leaps at once from 300 to 331, and appears to have continued consecutively, except that there is another leap from 332 to 334, so that the last folio

bears the number 395. The number of lines to the page varies. At first there are from 50 to 56; then 48, 46, 43, 40; but generally about 43. The handwriting belongs to the Scottish type of the fifteenth century, ✓ and is small, cursive, careless, and very difficult to read. In one or two places it is illegible. The greater part of the writing is by one hand. Two other principal hands have been employed upon it, apparently for the purpose of filling in what for some reason or other had not been put in by the principal copyist. These passages have all been noted by Dr Horstmann.¹ They are also indicated in the footnotes to the text, and need not be repeated here. There are a number of lacunæ in the text. One of the most serious is that at the end of Clement (XXI.), where foll. 148, 149, are wanting. They were in existence when the transcript was made, but are now apparently lost. A leaf containing the beginning of the Katharine legend is also missing. A lacuna of indefinite length occurs between foll. 1 and 2. Besides these, and many others of less extent, a leaf fails after fol. 201 (Machor, 1004, 1005), and after fol. 347, with the conclusion of St Ninian and the beginning of St Agnes. The text is frequently glossed by one or more later hands. Sometimes the text is explained by a more modern word — as, *e.g.*, “browkis” is glossed with “in-joyeh” (*sic*); but more frequently, indeed almost on every page, with the Latin of the ‘Legenda Aurea,’ followed by L.h. or h.L. — *i.e.*, ‘Lombardica Historia.’ On the margin of fol. 22 the beginning of the Lord’s Prayer is written in a bold hand. The legends follow each other immediately; the name of the Saint whose

¹ ‘Altenglische Legenden.’ *Neue Folge*. Heilbronn, 1881. Pp. lxli-ii.

legend it is written at the top of the page, at first with red ink, but after fol. 14 in black. Most of the initial letters are wanting, though, as usual, the spaces are left for them.

4. The spelling of the MS. is, to say the least, extremely irregular. It is sufficiently regular to allow of the dialect and the approximate date of the transcription being fixed ; but within these limits it varies in almost every other line. Within half-a-dozen lines, for instance, we may have "wes," "was," "wase," "wer," "were," "ware," "haf," "haue," "haff" ; sometimes a final *e* is added, and quite as often it is omitted ; in some places we have "þu is," and in others "þu art" ; at times the imperative of the verb is given in the old way, and at other times it is not ; proper names have their spelling dealt with in the most capricious manner imaginable, and are sometimes metamorphosed almost beyond recognition. Whether all this was characteristic of the copy or copies used by the transcribers, or due to the caprice, ignorance, or carelessness of the transcribers themselves, or whether the different spellings—*e.g.*, "wes," "wase"—represent different modes of pronunciation, it is perhaps impossible now to tell. The impression frequently produced by the MS. is that the scribe wrote from dictation, and being thoroughly indifferent to the uniformity of his spelling, put down what letters seemed to him at the moment best fitted to represent the sound.

II.—CONTENTS OF THE MANUSCRIPT.

I. The MS. contains : (1.) The legends of the Apostles, with a Prologue. The legends of St Paul and St Matthias are included. Those of St Simon and St Jude are told

together under the heading "Simon and Jude." The story of Judas Iscariot is related in the legend of Matthias. The legend of St Paul contains the history of Nero; that of James the Less, the story of the destruction of Jerusalem. (2.) The legends of the Evangelists St Mark and St Luke, also with a Prologue. On these follows the legend of Barnabas, with an introduction explaining the reason why his story is given here, and not included among the legends of the Apostles (XV. 1-42). (3.) The legends of Mary Magdalene and Martha as those of two principal women of the Gospels. (4.) The legend of Mary of Egypt. (5.) A group of nine legends—those, viz., of Christopher, Blaise, Clement, Lawrence, the Seven Sleepers, Alexius, the three Julians, with that of the Emperor Julian, Nicolas, Machor. (6.) A group of eight legends, mostly of women—viz., Margaret, Theodora, Eugenia, Justina, Pelagia, Thais, but including those of Eustace (Placidia) and George, "oure lady knyght." (7.) A group of five legends—viz., those of John the Baptist, Vincent, Adrian, Cosmas and Damian, and Ninian. (8.) Lastly, a group of ten legends of virgins—viz., Agnes, Agatha, Cecilia, Lucy, Christina, Anastasia, Euphemia, Juliana, Thecla, and Katharine.

2. The principle underlying this arrangement, or whether any principle underlies that of the whole series, is not clear. That the order in which the saints occur in the Calendar is not followed is obvious. For the first twelve legends, according to the statements in the text, the author adopts an entirely different principle of arrangement. Peter's is given first, for the reason that—

“Petir prince wes of þame all,
at apostulis now we call.”

—Prol. 170, 171.

The reason why the legend of Paul follows, as stated in the legend itself, is—

“Ande sene sum thinge is sad here
of paule, þat was peteris fere,
of hym mare ȝet will I tell,
before his deid as hym befell,”—

though probably the real reason is that, like St Peter, St Paul was regarded as a prince of the Apostles, the two being usually placed on an equality, though the Apostle of the Circumcision is, as a rule, if not invariably, placed first. The position of the remainder is fixed by the order in which the Apostles are supposed, according to the tradition received by the author, to have spoken the articles in the Apostles' Creed.¹ This is indicated in the legends of Thomas, James the Less, Philip, and Bartholomew, and distinctly stated in the legend of St John (V. 1), where, however, he is called the “thred” instead of the “ferd,” or, according to the reckoning adopted in Bartholomew (l. 3), the fifth. According to the same reckoning, James the Less is in the seventh, and not

¹ The common tradition is—

1. Petrus	dixit, Credo Deum Patrem omnipotentem, &c.
2. Andreas	“ Et in Jesum Christum, Filium Ejus, &c.
3. Jacobus	“ Qui conceptus est de Spiritu Sancto, &c.
4. Joannes	“ Passus sub Pontio Pilato, &c.
5. Thomas	“ Descendit ad Inferno, &c.
6. Jacobus (Minor)	“ Adscendit ad cœlos, &c.
7. Philippus	“ Inde venturus est judicare vivos et mortuos.
8. Bartholomæus	“ Credo in Spiritum Sanctum.
9. Matthæus	“ Sanctam Ecclesiam Catholicam.
10. Simon	“ Remissionem peccatorum.
11. Thaddæus	“ Carnis resurrectionem.
12. Matthias	“ Vitam æternam.

For another form of this tradition see the note to VI. 2.

“þe sexte degre.” Notwithstanding these discrepancies, however, it is evident that what the author had in view was to arrange, if not to write, these legends in the order in which the names of the Apostles occur in the tradition referred to.

The two legends St Mark and St Luke are placed next, as being those of Evangelists who were not Apostles, but who as Evangelists occupy a position of greater eminence than Barnabas. The legend of Barnabas comes next, as that of one who was a companion of Apostles, and one of the three chosen from the “lxx & twa,”

“þat criste assignit for to be
In helpe his wark to suple,
as in þe ewangel 3e ma red
of luk, wil 3e tak hed.”

—XV. 29-32.

The reason for placing the two legends of Mary Magdalene (who represents both Mary of Magdala and Mary the sister of Lazarus) and Martha after these is obvious. They were, next to the Virgin Mother, the two principal women of the Gospels, and consequently find a place next to the legends of Apostles and apostolic men, and Mary first, because she is “callyt co-apostol” (l. 49).

So far the arrangement is clear. The difficulty is to account for the order of the rest. Dr Horstmann divides them into seven groups, determined partly by the character of the saints and partly by the contents and aim of the legends, the idea of each being generally set out as its introduction. The classification he suggests is as follows : (1.) Mary of Egypt, placed at the head of the series, probably because of the similarity of her legend with that of Mary Magdalene. (2.) Four Martyrs—Christopher, Clem-

ent, Blaise, and Lawrence, all helpers of men in times of peril. (3.) The Seven Sleepers, as affording a transition to the next. (4.) Four Confessors—viz., Alexius, in the introduction to which the three “statis” of men, matrimony, continence, virginity, of which last Alexius is taken as an example, are spoken-of; the three Julians (especially Julianus Hospitator), Nicolas, and Machor. (5.) A group of eight, the general idea of each of which, he suggests, is the victory over temptation and Satan. At the head of it stands Margaret, the noble virgin and martyr, who overcame and bound the devil; then Eustace (Placidus), and after him the women Theodora, Eugenia, and Justina, the last two being martyrs; next George, “our lady knyght”; and lastly, the two penitents, Pelagia and Thais or Thadea. (6.) A new group of Martyrs, at the head of which stands John the Baptist, who is also taken as a representative of the prophets. Then follow Vincent, Adrian, Cosmas and Damian, who are mentioned in the office of the Mass; and lastly Ninian, with which the collection, in the opinion of Dr Horstmann, seems originally to have concluded. (7.) A group of Virgins, in loose order—viz., Agnes, Agatha, Cecilia, Lucy, Christina, Anastasia, Euphemia, Juliana, Thecla, and Katharine. When arranging the legends, the author, Dr Horstmann believes, had constantly floating before his mind an order based upon the way in which the names of the saints are grouped together in the Litany—Apostles, Martyrs, Confessors, and Virgins—and adhered to it when arranging the first twelve (I.-XII.) and the last ten (XLI.-L.), but held very loosely by it when arranging the rest (XIII.-XL.) As a matter of fact, except in the first fifteen or seventeen it is entirely departed from, and in the legends XVIII.-XL. the legends of Martyrs and

Confessors are mixed up almost indiscriminately. This alone, I think, is quite sufficient to show that notwithstanding the method adopted with the first fifteen or seventeen legends, in the arrangement of the collection as a whole no definite principle has been followed or attempted. Had any such methodical arrangement for the whole series been adopted or intended, it is next to certain that it would have been carefully carried out.

3. The order in which the whole of the legends stand seems to me, with the exception of the first twelve or fourteen, to be for the most part fortuitous, and to have been determined not by any settled plan as to their position, but by the supply of what printers call "copy." The MS. is not an author's original MS. In no case have we the holograph of a legend. They are all copies,—in all probability copies of copies. Anyhow, the whole series, I imagine, is a collection put together bit by bit, and in the following way. The principal scribe (or the person by whom he was commissioned) managed to obtain a copy, and that not a perfect one, of the first twelve or fourteen legends, and transcribed it. When the transcription was finished, the idea occurred to him of increasing the collection by adding copies of such sacred legends as he could fall in with, or perhaps had in the meantime procured. To the first fourteen, assuming that XIII. and XIV. were by the same hand as those preceding them, he added the legend of Barnabas; then those of Mary Magdalene and Martha, next Mary of Egypt; then the legends of the four Confessors which follow. That of the Seven Sleepers was his next "find." Then he seems to have fallen in with an MS. containing XXIV.-XXVII. The eight which follow (XXVIII.-XXXV.) are

arranged on no principle. They were probably fallen in with separately, and added to the collection as MSS. of them came to hand. The remainder (XXXVI.-L.) were probably got in two groups or on two MSS., the first containing legends XXXVI.-XL. and the second legends XLI.-L. That the collection was made in some such way, or was made up bit by bit after the first fourteen legends, and grew to its present dimensions not under the hand of a single author but under the hand of a transcriber, seems to me exceedingly probable. Dr Horstmann's suggestion, that the author of the first twelve legends having completed his self-imposed task and finding his strength still sufficient for further work, went on throwing off legend after legend without order and on no preconceived plan, but with Barnabas or Martha, Machor, Ninian, and perhaps Thais, as successive terminal points, is to me untenable. The full discussion of this, however, involves the question of the authorship of the legends, and I shall have an opportunity of saying something more on the subject when I come to deal with that. In the meantime I would point to the legend of Mary of Egypt. Any one who will take the trouble to read it carefully will see that it is by quite a different hand from that which wrote the first twelve, and that its two conclusions as well as its introduction clearly mark it out as having been written separately, and as intended to stand alone. It bears no indications whatever of having been written for a series, and whoever its author was, he wrote with a much more polished pen and with a much greater attention to style than the author of the legends of SS. Peter and Paul. It may also be remarked that legends I.-XII. with

their Prologue, as already implied, all hang together and form a series. The same may be said of XIII. and XIV. with their Prologue, and of XVI. and XVII., which are bound together by the miracle of Mary Magdalene at the end of Martha. Theodora and Eugenia (XXX., XXXI.) are also linked together. Barnabas is inserted where it is, but with no manifest connection either with those that precede or follow it. As for the rest, they are all independent of each other; there is nothing to connect them together as a series, or with the first fourteen, except the fact that they are legends of saints. Each of them is a whole in itself, and they might change places with each other and lose nothing.

III.—SOURCES OF THE LEGENDS.

I. The chief source, as in other Legendaries of the period containing the same saints, is the 'Legenda Aurea.'¹ Though only once mentioned as the source

¹ The author of this work was Jacobus de Voragine. He was born in the year 1230; entered the Dominican Order at Genoa in 1244; became Provincial of the Order in Lombardy in 1267; and, after taking a considerable part in the affairs of the Church, and attaining to much fame as a preacher, was appointed Archbishop of Genoa in 1292; and died in 1298. Besides the L.A. he published many other works, for the most part sermons. It is on the L.A., however, that his claim to fame chiefly rests. This work is sometimes known as the 'Lombardica Historia,' because of the short chronicle of the Lombards which forms a kind of appendix to the life of Pope Pelagius. The work itself is a curious compilation, thoroughly uncritical and full of credulity, which, however, is not without certain charms on account of its perfect simplicity. The materials for the various lives appear to have been drawn partly from books and partly from the traditions which were floating about among the people and in the cloisters. The Apocryphal Gospels and the Acta of the Apostles and Martyrs have been largely drawn upon. Jacob's attempts to explain the names of the saints are often very amusing. By many of his contemporaries Voragine's work was seriously condemned; but in spite of their

(XX. 17), a comparison of the text with the Notes in the Third Volume will show that Voragine's work has been drawn upon to a very large extent. This is especially manifest in such legends as those of Julian, George, Mathias, and James the Less, where the same incidents are narrated, and in the same order, as in the 'Legenda Aurea.' Similar also to those in the Archbishop of Genoa's work are most of the miracles narrated, authorities cited, and etymologies. The 'Legenda Aurea,' however, is not the only source from whence the legends were drawn. Among others, as will be seen from the Notes, are the 'Speculum Historiale' of Vincent of Beauvais,¹ the 'Vitæ Patrum,' the Latin version of the 'Acts of Thecla,'² the 'Martyrology of Ado,' the 'Passio S. Andreae,'³ and S. Ailred's 'Vita Niniani.' Some of the sources used are now apparently lost—as, *e.g.*, the Latin Life of Machor, which seems to have been also used in the compilation of the

opposition and the attempt to suppress it by means of a rival collection of Lives, it attained to an enormous popularity, passed through many editions, and was translated into English, French, German, Italian, and Spanish. In 1846 a critical edition of the Latin text was issued by Dr Th. Graesse, and a new edition of the same work has been published recently.

¹ Also known as Vincentius Bellovacensis. He lived during the first half of the thirteenth century, and died about the year 1264. He was a Dominican and a preacher, and seems to have passed most of his time in the cloisters. Among his contemporaries were Alexander of Hales, William of Auvergne, and Thomas Aquinas. He was surnamed or nicknamed the Speculator. His principal work was his 'Speculum Majus,' which was divided into three parts: (1.) Speculum naturale; (2.) Speculum doctrinale; and (3.) Speculum historiale. It is the last of these which has been used by the author or authors of the Legends. In it Vincentius deals with the history of the world from the creation down to his own time. The work is in the main a compilation, and consists for the most part of a series of extracts from a great variety of authors. To the three Specula mentioned above, a fourth is sometimes added—Speculum morale. This, however, is not regarded as genuine. The four are known as the 'Speculum Quadruplex,' and were edited and published by the Benedictines in 1624.

² Grabe.

³ Surius.

Aberdeen Breviary, and by Colgan in his 'Trias Thaumaturga.'

2. In many places—in fact, in the majority—the Source used is followed very closely, the text being little, if anything, more than an almost literal translation. At the beginning of XXI. the author says: "To translate is myne entent." A similar intention is expressed in XX. :—

" þare-fore I,
þare gud opunyone to eke,
set me ryght besyly to seke
quhat man he [Blasius] was & of quhat land,
til at þe laste þat I fand
of hyme in-[to] þe 'goldine legende'
bath þe begynnyng & þe ende,
as I sal here undo þou to
but ony ekine set þare-to."—12-20.

With the exception of the introduction and conclusions, the text of Mary of Egypt follows the Life written by Sophronius, the famous bishop of Jerusalem (V.P., 381-392, Rosweyd edit., 1628), almost word for word. All the same, the main sources are not always followed. Considerable liberties are often taken with them; incidents are omitted, others are inserted from other sources, reflections are added, and the text is otherwise departed from. As will be found on referring to the Notes, most of Voragine's remarkable etymologies are omitted; the introductions are usually the author's; the conversion of St Paul is taken from the Acts of the Apostles rather than from the L.A.; the passage respecting the controversy as to circumcision, II. 981-1098, the miracles in XXXVI. 755-810, 861-910, together with the passages 145-348, 385-476, in the same legend, and XVI. 127-146, are inserted from other sources; Anastasia (XLVI.) looks

like a combination of L.A. and V.B., while Vincentius, with the exception of ll. 193-254, seems to be largely drawn from the latter; for Lawrence, L.A. c. 117, V.B. 9. 37, and the narrative in Ado have been used; in the legend of Ninian, Ailred's introduction, three of the miracles he narrates, and part of his complaint about the corruptions of the times, are omitted, and the narratives in 719-814 are added. The freedom with which the authorities have been used is perhaps best seen in the legend of John the Baptist, where chapters and passages from L.A., V.B., and other sources, are all woven together with a very independent hand.

3. A curious question is the relation between the legends Machor and Ninian. There are two passages which are almost identical in each. They are here printed side by side for comparison. The places in which they differ are marked with italics.

MACHOR, 333-353.

& he þat abil was & 3yng,
folouyt his mastir in al thing,
& *wald consawe ful* sutelly
quhat-euire he taucht in til hy,
& in his hart wele held It,
ay retentywe he had *a* wyt,
& *had* hym in sik degre
þat his ourmen be sutelte
& les þan *he* in gret meknes,
he *wald* ourecume, & neuir-þe-les
he kepyt ay his innocens
of alman but offens.
& growand *ay furth* he wes
in *vertu* and in gudnes,
& for he *doutyt for* to fal,
til abstinens he gef hym al,
& held his flesch vndirlout,
for dred it suld *worth* stout
a-gane þe saul, & ger hym syne,
& let hym *hewins blis* to wyn,
& *gef hyme to prayere & to wak*, &c.

NINIAN, 37-57.

& he, þat able wes & 3yng,
folouyt his mastere in althing,
& *consauit richt* sutely
quhat-euir he taucht in til hy,
& in his hart wele held It—
sic retentywe he had *of* wit—
hafand hyme in sik degre,
þat his ourmeñ be sutelte
& les þane *hyme* be gret meknes
he *oure-come*; & neuire-þe-les
he kepyt ay his innocens
of al mane but offence.
& growand sa ay he was
in *vertuse lyfe* & in gudnes.
& fore he *had dout* to fal,
til abstinence he gef hym al,
& held his fles vndirloute,
for dred it suld *be thra &* stout
agane þe sawle, & gere hym syne,
or let hyme *hewinly med* to wyn.
al foule delyt he fled for-þi, &c.

MACHOR, 1581-1614.

for þar is wrocht *euire* ilke day
sa gret wondir, þat *I ne tell may*,
 of sanct *morise* throw þe prayere
to folk bundine with seknes sere,

þat *I dar nocht Record all now*;
for sume perchaunce suld me mistrew.
 for deiff men þar gettis heryng,
 & blynd men als parfyt seyng,
 & halt men als þar gettis bute,
 þat seknes has in *schank* or fut,
 & dume men als þar gettis speke,
 þat mekly will sanct *morise* sek,
 & *full feile men* of parlesy
 gettis þar heile þar parfytly.
 & sume throu ydropesy *sa gret*
swolne þat þai ma *ete no mete*,
 are mad swampe þar, *throu* þe prayer
 of sanct *morise*, haile & fere.
 & *sume þat brawne-wod of þer wit*
war mad and wterly tynt It,
 & helpe has socht at sanct *morise*
Recouerit wit & war mad wise.
 & sume þat payne had of þe stane
 or seknes in-to flesch or bane
 or quhatkine *uthir* Infirmyte
 þat man or woman had, gyf he
 or *scho* sanct *morise* socht *increly*,
At hyme þar heile þai gat in hy,
 throw *mycht* of giffar of all grace,
 to *quhome* he ay trew seruand was.
 & *swa* gif god þat *I* ma be
 his seruand *in-to sic* degre,
 out of þis lyf þat *I* may twyne
 but *schame*, or *deit*, or dedly syne.

NINIAN, 781-814.

for *at quhythorne* is wrocht ilke day
fer ma vonderis þane I cane say,
 of sancte *Niniane* be þe prayere
 for men þat ar in parilis here,
 one sey, one land, or in seknes,
 or ony maner of distres;
of þe quhilkis, gyf I tald nov,
þe teynd part, men suld nocht trev.
 for def men þar gettis herynge,
 & blynd [men] als parfit seyng;
 halt meñ als þare gettis bute,
 þat has seknes in *hand* ore fute;
 & dume [men] als gettis þe speke,
 þat mekily vil *Niniane* seke;
 and *als* of parlesy
 meñ gettis þar heile parfitly;
 & [sume thru] ydropcy [sa] grete
 swolline, þat þai ma *nocht ete*,
 ar swampe mad *at* þe prayere
 of sanct *Niniane*, hale & fere;
 & *uthir* þat of þare vit
vod war, gettis It;

& sume þat þane had of þe stane,
 or seknes in-[to] flesch or bane,
 or quhat-kyne Infirmyte
 man *kaf*, gyf þat he
 socht sanct *Niniane* *deuotely*,
 gat heile, þo *it ware myslary*,
 thru þe giffar of al grace,
 to *quhame s*: *Niniane* seruand vas.
 & *grant* god þat *we* ma be
 his seruandis *in lyk* degre,
 of þis lyf [þat] *we* ma twyne
 but *det*, *schame*, & dedly syne.

The similarity between these passages is too close to be accidental; but which is the original and which the adaptation it would be hazardous to say. It seems to me, however, that the lines from Machor bear evidence of an attempt to improve upon those in Ninian: the smoother metre is reverted to, the thought is more elaborately expressed; and Ninian being the better-known and more

popular saint, the probability is that his legend was written first, and that the passages in the legend of Machor are adaptations of lines in his.

IV.—THE DIALECT.

1. The dialect of the MS. is Lowland Scottish of about the year 1400 A.D.: to that might perhaps be added, as spoken to the north of the Forth. I have some doubt, however, whether that can be said with any degree of certainty. Dr Horstmann claims that the legends are written in the dialect of Aberdeen. He may be right, but I doubt it. There is one word in the legend of Bartholomew—a word, however, which Dr Horstmann has misread—which, if we knew that it came from the hand of the author, would go a long way towards settling the question, and even as it is lends some colour to the theory of this particular legend, at least, having been written in the dialect of Aberdeen. I refer to the word “sete” (soot), IX. 215; but, unfortunately for both theories, we have the same word elsewhere as “sut” (XI. 440; XXVIII. 428), and such forms in this same legend as “fowt,” “bruthire,” “wthire,” “awne” (IX. 36, 271, 272, 311), while in other legends we have the similar forms of “sowyne” (sun), “quhome” (whom), “woude” (mad), “sowne” (soon), “awine” (own), “gongmen” (young men), which represent a pronunciation other than that of Aberdeen.

2. The further question as to where the particular legends were written, or whether any of them ever represented the dialect of any particular locality, is quite as difficult. If any traces of local dialects ever existed in the legends, they have been almost completely obliterated.

While "sete" might lead to the supposition that we are on the traces of the Aberdeen dialect, other forms seem to point to different districts. Perhaps it may not be out of place here to refer to the fact that the language in which the Legends are written is not called Scots or Scotch, but "ynglis townge" (XVIII. 1471).

V.—THE AUTHORSHIP.

1. The questions involved in connection with the authorship of the legends are three: 1. Was Barbour the author? 2. If not, who was? 3. Are the legends the work of one or of more authors?

2. In respect to the first question, it seems to me to be regretted that the name of Barbour was ever associated ✓ with the legends as their author. So far as I know, there is not a tittle of evidence to prove that he had anything to do with them beyond the facts (1) that they are written in the same dialect and in the same measure as 'The Bruce'; (2) that the author of the first fourteen legends was an old man; (3) that he was in Holy Orders; (4) that in his old age, and when writing the legends, he was incapable from the want of health of discharging the active duties of his office; and (5) that the author of the Julian legend had "trawalyt oft in sere place" when he was a "gunge mane." Apart from other evidence, however, there is absolutely nothing in these facts to prove the Barbour authorship. Barbour certainly travelled much when he was young and was in the priesthood, but there is nothing to show that when old he was incapable of discharging the duties of his office. For aught we know to the contrary, the facts just enumerated may apply to more than one of

his contemporaries, or to more than one who lived shortly after him. Positive evidence, in fact, that he was the author of the legends there is absolutely none. Of evidence that he was not their author there is an abundance. This has been laboriously gathered together and presented in a masterly way by Dr P. Buss in his thesis, 'Sind die von Horstmann herausgegebenen Schottischen Legenden ein werk Barbere's.'¹ In this essay Dr Buss compares the Legends and the Troy Book, which was also attributed to Barbour, with 'The Bruce,' Barbour's undoubted work, and practically settles the question so far that the Archdeacon of Aberdeen was not the author either of the Troy Book or our Legends.² It is needless to reproduce his evidence here, but perhaps I ought to give an outline of his argument. This may be done in a sentence or two, but to appreciate its full force it must be read in its entirety. (1.) Dr Buss carefully examines the rhymes, and shows that the rhyme-system in the Legends is different from that adopted in 'The Bruce.' For instance, Barbour never allows such a word as *he*, high, or *e*, *ee*, eye, to rhyme with words like *be*, be, or *he*, he, or *me*, me—*i.e.*, a word in which the final *e* is pure to rhyme with a word in which the final *e* was originally followed by a guttural or after-sound. The Legends do—*e.g.*: *be*, *ey*, XXXII. 129, 130; *hye*, *be*, L. 729, 730; *me*, *ee*, XI. 49, 50. Again, Barbour avoids rhyming the French *u* with *ū* pure, and rhymes it rather with original *ō*; the Legends, on the other hand, rhyme the French *u* with *ū* pure, as *rew* (street), *now*, II. 575, 576; *trew*, *vertu*, XVI. 939, 940; *þu*, *vertu*,

¹ Halle, 1886. See also 'Anglia,' ix. B. 3 Heft, 1886.

✓ ² This had already been done for the Troy Book by Dr E. Köppel in the 'Englische Studien,' x. 373.

X. 231, 232 ; *now, vertu*, XXXIII. 245, 246. Further, *houre, cure*, XLIV. 193, 194 ; *houre, nature*, V. 283, 284. And again in the Legends such rhymes as these are found : *he, hye ; cite, ephysy ; wend, mynd ; blend, fynd ; dewice, grece ; blis, distres* ; but not in 'The Bruce.' (2.) The use of assonance in the Legends is frequent, but only a single instance of it occurs in 'The Bruce,' *Bretane, hame*, XVIII. 473, 474. (3.) Words and phrases are found in the Legends which are not met with in 'The Bruce,' as *sythware* with its variants ; *bewist* ; the past tense and participle of *niman* ; *craf* and its variants ; *fyne* with its preterite *fane, fayne* ; *witan* in the two senses of *increpare* and *ire*. To these may be added *anerdit, emplese, kyth, mansweris, ouretyrve, gyrne, scantly, because, for-quhy, caus why, neuir-pe-les, nocht-pane*, which, though often occurring in the Legends, are not used by Barbour. The above are Dr Buss's arguments, and, with the exception of the last, the illustrations are taken from the pages of his "acute and searching essay." Of the arguments he uses, the first alone is sufficient to establish his thesis.

3. The questions, Who was the author of the Legends ? and, Had they more than one author ? are extremely difficult to answer, and deserve a much more detailed treatment than I can here give them. On several points in connection with them I can only give what is at best an opinion.

The author of the first fourteen legends gives certain notes concerning himself, which, though not sufficient to identify him, nor yet to make him out as the author of the whole collection, are quite sufficient to show us what manner of man he was. They occur for the most part in the Prologue to the Apostles, and are these : (1) He under-

takes, in order to avoid the vice of indolence and for the edification of others, to “wryt þe lyf of sanctis sere.” (2) He is a “mynistere of haly kirke” who cannot—“ma nocht”—“wirk fore gret eld & febilnes.” (3) That on this account he has already, in his old age and during his feebleness,

“translatit symply
sume part, as I fand in story,
of mary and hir sone Ihesu.”

(4) The contents of this book were distributed as follows : (a) The Conception (cf. l. 43), Birth (44), and Youth of Mary up to the Conception of Jesus (45-50); (b) The Birth of Jesus (51-53), the Flight into Egypt, the Return and Youth of Jesus to the Marriage Feast at Cana in Galilee (54); (c) The subsequent Life of Jesus on to the Ascension (58-62); (d) The Descent into Hell (64-68); (e) The Legend of Longinus (69-79); (f) The Life of Mary continued (81 ff.), the Compassion of Mary, the Assumption and Coronation of Mary (91-92); (g) Sixty-six Miracles of Mary. (5) This book being written, he proposes now to write of the Apostles whom he names (147-168), and will begin with St Peter, for the reason already mentioned. (6) To these may be added that, here and there in the twelve legends that immediately follow the Prologue, he complains, “I ame ald & sumdele swere” (VII. 12), of his “gret eld & Infyrmyte” (X. 585), or that his “eld lattis” him (IV. 390). (7) It may further be added that these legends are all characterised by the same headlong haste and the same want of careful revision. There can be no doubt, therefore, I think, that these first twelve legends, with their Prologue, are from the same hand, and that this hand was that of the nameless author to whom the description just given applied. To the same must also be assigned

the next two, with their Prologue. On any other hypothesis it is difficult to account for the opening lines of the latter—

“Ȝete suld I here a-towre
spek of þe ewangelistis fowre.
of þe quhilkis befor of twa
schortly sum mencione I [can] ma.”

4. The question now comes, Did the author of the first fourteen legends write the rest? This, it seems to me, is a very difficult question to answer either in the affirmative or negative. So far, I have met with no sufficient reason or reasons for believing that he did, and on the whole I am at present strongly disposed to believe that he did not. Dr Horstmann and Dr Buss are of opinion that the whole collection is from one hand, though differing as to the identity of the author, and in a matter of this sort great weight is due to their opinion. The latter has no doubt about the matter, and says, “That the Legends are the work of *one* poet is to be assumed with certainty.” He lays stress on the presence of assonance all through the collection—an element of versification which, he says, “seems to be elsewhere foreign to Scottish poetry.” The difference between the versification of the Ninian legend and the rest he admits; but as assonance occurs there also, he is disposed to believe that whatever other differences exist are due to the fact that the author had no opportunity of finally revising the legend. The use of assonances, however, does not seem to me sufficient to prove unity of authorship. All that it can prove, taken by itself, is that the Legends were all written during the same period and when the use of assonances was in vogue. And, besides, our knowledge of the Scottish poetry of the period is insufficient to prove

that assonance was foreign to it. For several centuries the only specimen of it belonging to a somewhat earlier period known to exist was 'The Bruce'; while for the period in question the only samples we have are, with the exception of Wyntoun's Chronicle—a work of an altogether different character—these same Legends, which were quite unknown till they were discovered by Mr Bradshaw.¹ The difference in the verse-structure of the Ninian legend, it may be here mentioned, is a sufficient reason for suspecting the unity of authorship.

In the Baptist legend the following passages occur:—

983. "In þe meyne-tyme com kingis th[r]e
 þat magos sum-tyme cal we,
 to Ierusalem to spere quhare
 wes he, þat borne [wes] litil ayre
 king of Iowis, 'for his sterne we
 has sene in þe est al thre.'
 bot here-of wil I tel nomare,
 fore meñ ma fynd it ellis quhare,
in a buk I mad of þe birth
of Ihesu criste, þat grant ws gyrrh," &c.

1211. "Þis Iohnne ʒete suld commendit be,
 þat to criste of kyne wes he,
 as he mycht fynd þat ʒarnyng had
in ane wthire buk I made,
quhare-in I recordit þe genology
of oure lady sanct mary,
 hou sibe to Ihesu þis Iohnn wes
 of þis warld as be lyne of flesche ;
 bot þat wil I nocht bryng in here,
 for I ame auld & sum dele suere.
 for-þi sancte Iohne I Requere þe,
 þat excusit þu wil hafe me," &c.

¹ They were first mentioned in public by him in 1866, the year in which he discovered the Troy Book.—Report, Cambridge Antiquarian Society, 1866.

These, it is held, refer to the same book as that mentioned in the Prologue to the Apostles, and of which an analysis has just been given. They may, and they may not. There is no necessity whatever for supposing that they do. At the time to which the Legends belong, there was a perfect crop of such works both in prose and verse. Besides those to be met with in the great English Legendaries, they may be found in French, German, Flemish, Spanish, Italian, Icelandic, Celtic; and it is scarcely likely that at the time, which there is reason for believing was a period of great literary activity in the North as well as in the South of Great Britain, there would be only one "buk" telling of the "genology of oure lady sanct mary," or of "þe birth of Ihesu criste." The fact that we have the same complaint here—"For I ame auld," &c.—as in the Legends of the Apostles, while giving some weight to the opinion that this legend was written by the same hand as they were, does not by any means amount to proof. At any rate, supposing that these passages do refer to the same "buk," all they prove is that the Baptist legend is from the same hand as those of the Apostles and Evangelists, but not that the author of them was the author also of the whole series.

The above, so far as known to me, are the strongest arguments in favour of the proposition that the legends in the collection had all one author. There is, of course, the other, that they are all found within the same covers or in the same MS. This, however, on the point in question, is practically valueless, for reasons which are too obvious to need putting down.

In addition to what has now been stated, the other things which weigh with me, and make me disposed to

believe that the thirty-six legends which follow the first fourteen are not by the same author as the latter, are as follows: (1) The Barnabas legend has no connection with those that go before it. It is not joined on to them in any way. Some of the statements about him are simple repetitions of what has been said in the Prologue to the Evangelists. The reasons given for not including him among the Apostles seem to argue in favour of the same author, but they are not conclusive evidence. (2) The Magdalene legend is out of place. Her legend is not "set next til" the apostles'. Besides, the introduction is quite different from any of those of the preceding legends. (3) As already remarked, the style and finish of the Mary of Egypt legend differentiate it from the rest. From beginning to end it bears evidence of having been finished with the utmost care. The art of it, also, is different from those before it. If I may so say, it is a story with a purpose. The author of the Apostle legends aims simply at telling a story. Here there is a distinctly didactic aim, as there is also in the Magdalene legend. The remark may also be made that the author of the Mary of Egypt legend follows his original much more closely, and, contrary to the practice of the author of the Apostle legends, imports nothing from any other source. (4) The didactic aim is characteristic also of the legends of Christopher, Blaise, Lawrence, Alexis, Nicolas, Margaret, Placidia, Theodora, Eugenia (the introduction of which links it on to the Theodora legend), Justina, Pelagia, Thais, John the Baptist, and Vincentius. (5) In the Clement, George, Adrian, Machor, and Ninian legends the aim is simply to translate or to tell the story, no doubt for a purpose, but there is no evident endeavour to point a

moral. Julian, it may be added, is told for the most part to illustrate a custom; Cosmas and Damian to illustrate the virtues of the two physicians, and to show why they are mentioned in the "secret" of the Mass. (6) Legends XIX.-XXII. may very well have been written by one hand to form a group, and XLI.-L. (the series of virgins) by another. (7) The absence of any arrangement on any known principle in the collection. (8) The want of a general introduction. The manner of the author in the first fourteen of the legends would lead us to expect that he would, if he carried on his work, proceed in the same methodical way as in the Apostles' and Evangelists' legends. One would certainly have expected him to make some remark respecting the happy completion of the task he had set himself; but of this there is not a word, nor is there any word that he is going to continue his work. (9) Lastly, there is the greatness of the work. In the whole collection there are no fewer than 33,533 lines. Of these there are 8236 in the legends of the Apostles and Evangelists. That, without mentioning, say, the 5000 lines or more of the "genology," is a very considerable amount for a man who says—

"I ma nocht wirk
as mynistere of haly kirke
fore gret eld & febilnes";

and complains in the fourth of his legends, "eld lattis me"; and again in his seventh, "For I ame ald & sumdele swere"; and yet again in his tenth, "gret eld & Infyrmyte mare to sa now lattis me." But that such an one could, after writing these 8000 or 13,000 lines, yet go on and write some 20,500 or 25,500 more, seems to me unlikely and next to impossible.

5. It is somewhat remarkable that the collection contains the legends of only two Scottish saints. Still more remarkable is it that of these two St Columba is not one. The substitution for him of his disciple Machor seems to argue the existence at the time of considerable religious life in the county of Aberdeen. The inclusion of St George's legend is somewhat unexpected. In 1349 he had been adopted as the patron saint of England, and in 1350 the Order of the Garter had been instituted under his patronage; and considering the state of feeling then existing in Scotland towards the English, the omission of his legend from the collection would not have been at all surprising. All distinctly English saints are excluded.

6. The Apostle and Evangelist legends were apparently intended for private reading. Some of the others also seem to have been written for that purpose. Still there can be little doubt, I think, that, like others of their kind, most, if not all, of them were read in church. In the Baptist legend the phrase "dere bruthire," for which we should probably read "dere brethire," points to this, as does also the beginning of the Machor legend.

VI.—EDITIONS.

1. Only one edition of the text has been issued prior to the present. In 1881 Dr Horstmann printed the legend of Machor in his 'Altenglische Legenden,' neue Folge, ✓ Heilbronn; and in the same year he issued the rest of the text under the title of 'Barbour's des Scottischen Nationaldichters Legendensammlung,' in two volumes (Heilbronn). The work of editing, as need hardly be said, was well done. Dr Horstmann corrected a great number

of mistakes in the text, indicated the sources used, and lightened very considerably the labours of all subsequent editors.

2. In the present edition my aim has been to give as good a text as possible with the slightest amount of alteration, and also to elucidate the Legends as far as I could. The author of the first fourteen legends appears to have been a man of extensive learning, and it has often been difficult to find out where he obtained his materials. No one is more conscious of the failings of the present edition than myself. It has been a long time on my hands, and has often had to be laid down, and resumed again sometimes after the lapse of months. But such as it is, it is now finished, and I can only hope that the Notes will be found helpful to the reader.

There are three of my friends whom I must thank before I close: Mr Rogers, who compared the proofs with the MS., and cheerfully answered a number of troublesome questions, though I must at times have tried his patience; the Rev. Dr Gregor, the Secretary of the Society, who has read, I believe, all the proofs; and Mr W. A. Craigie, who has read the greater part of the proofs and given me many suggestions. I ought also to thank Professor Skeat for a number of valuable hints. I should be wanting in more than courtesy if I did not say a word of thanks to the printer and reader, the latter of whom has often done me the favour of calling my attention to things I had overlooked.

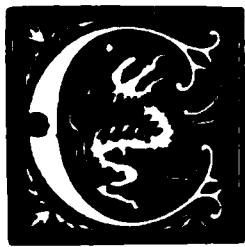
REGISTER OF THE MS., FOL. I.

Petrus I.
 Paulus II.
 Andreas III.
 Jacobus IIII.
 Johanes V.
 Thomas VI.
 Jacobus VII.
 Phelipus VIII.
 Bertholomeus IX.
 Matow X.
 Simone XI.
 Mathy XII.
 Marcus XIII.
 Lucas XIIII.
 Barnabas XV.
 Magdalena XVI.
 Martha XVII.
 Egipciaca XVIII.
 Xpōfore XIX.
 Blasius XX.
 Clement XXI.
 Laurens XXII.
 VII. dormientes XXIII.
 Alixes XXIIII.
 Julianus XXV.

Nicolayus XXVI.
 Mauricius XXVII.
 Margareta XXVIII.
 Evistacius XXIX.
 Theodera XXX.
 Ewgenia XXXI.
 Justine XXXII.
 Georgius XXXIII.
 Palagia XXXIIII.
 Thadea XXXV.
 Baptista XXXVI.
 Wincencencius (!) XXXVII.
 Adrianus XXXVIII.
 Cosme & Damiane XXXIX.
 Ninianus XL.
 Agnes XLI.
 Agatha XLII.
 Cecile XLIII.
 Luci XLIIII.
 Cristine XLV.
 Anastacia XLVI.
 Effame XLVII.
 Juliana XLVIII.
 Tecla XLIX.
 Katerina L.

[P R O L O G U E.]

Fol. 1 a.



ATONE sais, þat suthfaste thing is,
 þat Idilnes giffis novrysingis
 to vicis. þare-for, quha-sa wil be
 vertuise suld Idilnes fle,
 as sais "þe romance of þe rose," 5
 but setting to of ony glose,
 þat, thru þe vicis of ydilnes,
 gret foly, quhile, & vantones
 syndry hartis enteris withine,
 & gerris meñ ofte sic thing begyne, 10
 þat þai ma nochȝt fra thyne be brocht,
 fra þai þare-in beset þare thocht.
 þar-for þo lordis suld nochȝt [sa] wirke,
 þat steris landis & haly kirke;
 ȝit, quhene þai haȝe þare thing done, 15
 þat afferis þare stat, alsone
 þai suld dresse þare deuocione,
 in prayer & in oracione,
 or thingis þat þare hart mycht stere
 tyl wyne hewine, tyl þai are here. 20
 & þe next way þare-to, I trew,
 Is for to red orȝ here now
 storysse of sere haly meñ,
 þat to plesȝ god vs ma kene,
 þat as merroure ar vs to, 25

15. MS. had.

25. is to.

to kene ws how we suld do.
 þar-for, in lytil space here,
 I wryt þe lyf of sanctis sere,
 how þat meñ ma ensample ta
 for to serwe god, as did þai. 30
 & quha-sa wil nocht, sal haf blam,
 quhen he sal cume til his lang ham.
 þar-for, sene I ma nocht wirk
 as mynister of haly kirke,
 fore gret eld & febilnes, 35
 3et, for til eschew ydilnes,
 I hafe translatit symply
 sume part, as I fand in story,
 of mary & hir sone Ihesu,
 þat, as I tre[w], is notyt now 40
 in syndry placis in wryt,
 to gere deuot men think on It:
 hou our lady consawit ves,
 & of hir birth þe blissitnes,
 & of dedis of hir barned, 45
 & hou scho can hir-selwyn led,
 demaynand hire in althing ewine,
 til scho consawit godis sone of hewyne,
 thru steryng of þe haly gest,
 scho beand altyme vergine chaste; 50
 Fol. 1 b. & hou þat crist ves of hire borne,
 to ransone mankynd þat ves lorne,
 & hou scho fosteryt hyme & fed,
 & hou in egipe syne hyme led,
 & hou, quhen ded ves herrod fel, 55
 scho [cum] agane til israel,
 & forthir of þis story syne,
 til he of water mad þe wyne.
 syne tuk I one hand to tret
 forthir & of þe ewangel speke, 60

makand þare sum mencione
 richt to cristis ascencione,
 tretand þar-estire be lele witnes,
 hou þat criste rase in to þat flesch,
 þat he had tane of oure lady; 65
 & how til hel he vent in hy,
 & of þe merwalis he vrocht þare;
 & hou he brocht vs fra þe care;
 & hou þat longius, þe knyght
 þat of his ene had tynt þe sycht, 70
 & mad zet þare in cristis syd
 a slope, þat ves bath lang & vyd,
 vitʰ ane scharpe sperre a-pon þe rud,
 bot, quhen til his hand ran þe blud,
 & vitʰ þat hand [he] twechit his he, 75
 thru grace of god he can se,
 & syne of god sic grace he had,
 þat for hyme he ves martyre mad.
 & of his modire syne sad I
 sume thing, þo It be rudly: 80
 hou scho demanyt hir flesche,
 til saule & body to-gydir ves.
 syne mad I furth sum mencione
 of criste & his compassione,
 þat scho in-til hire hart had hyd, 85
 quhen scho saw hou þe Iouys ded
 vitʰ hyme, þat scho of body bare,
 þe quhilk þat scho saw pynit þare.
 syne mad I furth mencione
 of hir ded & hir assumpcione, 90
 & hou þat crist in hewine but wene
 his modir cronyt & mad quene.
 syne of ferlyis þat war wrocht
 be hir in erd, lefit I nocht,
 til I had mad þaim redy 95

in novm~~er~~ sex & sixty.
 & ȝet vald I, & I mycht,
 na var eld & falt of sycht,
 of þe twelf appostolis spek now,
 þat var rycht dere one-til Ihesu, 100
 & war vith hyme as chosine knychttis,
 seruand hyme bath day & nychtis;
 for he had þame inflammyt swa,
 þat nan of þaim vald part hym fra.
 for his luf to de þai ne rocht, 105
 na ȝet of varldly thingis thocht,
 til þat he ves vith þaim in lyfe.
 & quhen he ded ves, alß swyth .
 *

Fol. 2 a.

In-to þe nycht as candil clere,
 and as salt sesonis all, 110
 þe hartiß at oñe crist will cale.
 and als god gaff þame sic mycht,
 at þai had haile poware and slycht
 To confownde þe fend, our fa,
 quhen he conuertit ony of þai; 115
 ffor þai raisit dede meñ to lyff,
 and þai þat tynt had wittis fyffe,
 þai restoryt þame allswa
 fra schenschepe of oure felone fay;
 As to deff meñ gyfand herynge, 120
 and to blynd meñ als scharpe seyng,
 and spek till oþer at war dum,
 Handis and fet till oþire sum,
 And of all sekneß, and of all bale,
 In name of Ihesu þai mad haile, 125
 As he had hecht before þame to,

112. has.

117. and þai hopat.

126. þare.

* Gap in MS.

þat has he did, sa sulde þai do.
 -and god, at is of mekill mycht,
 of þis warld callit þame þe lichte,
 and sad þame alswa, quheñ at he 130
 suld sit in sege of maieste,
 þai twelf suld set *witʰ* hym-self,
 and of israel demande þe k[y]nrikis xij;
 and ȝet oure þat, he þame gafe
 Playne powar our þe laffe, 135
 to bynd and loif, as þame thocht,
 al syne to þame to schryfte ware brocht.
 And disciplis ȝet had he may,
 forowtin þir, sewinty and twa,
 þat ware *witʰ* hym in gret distreß, 140
 In þis warld till at he weß,
 and eftyre scalit ware wyd-quhare,
 to wyne þe folk to cristis lare,
 and for þare trawel syne cañ win
 þe bliß of hewin þat þai are In. 145
 And þis weß a swet company.
 Bot to þe apostulis now will I,
 In ordour set, as I find it
 Comprehendit in haly wryt;
 and heire I will þare namyß schaw: 150
 Sanct petir first and syne Androw,
 Iames þe mare and Iohn alswa—
 blesit be þai breþir twa!
 Philip syne and bertholomow;
 next þame, thomas and mathow, 155
 Iames þe leß and Tadee *witʰ*-all,
 his broþer, at we Iuda call,
 and symon of Cananee,
 syne Iudas skarioth—bot he
 Deit; and quheñ he wes dede, 160
 Mathias wes chosin in his stede.
 sum part be eleccion,

Efter cristis ascensione,
apostil syne chesit paule,
Fol. 2 b. To helpe and succour many sawle. 165
bot thowcht god chesit Androw firste
to be ane apostill, as hym leste,
at Petir firste I wald begyne,
and sa furtht to myn purpoß win;
for Petir prince wes of þame all, 170
at apostulis now we call.

I.—P E T R U S.



EteR of "petra" may be tane,
 In latine leid þat is a stane;
 for meñ may a stane neuir bow;
 Richt swa þis petir fra ihesu
 vald neuir bow for aduersite, 5
 na for na porele þat mycht be,
 bot as ane stane wes petir ay.
 for-þi cane criste apone hym lay
 þe fundament of haly kirk,
 quhar-throw sa wysly he cane wirk, 10
 and sad til hyme þis wourd but were,
 þat ferly now is grete to here:
 "þu art petir, at is, oure stane,
 to byg myn wark one haff I tane;"
 -and sad til hym with swet stewin: 15
 "to þe I gyff þe keys of hewyne;
 To bind and louß quhowm-euer þou will
 Plane poware is gewin þe þare-till."
 alswa crist thaucht hym his schepe
 In his ʒemschele for to kepe. 20
 and þis petir, a-beove þe lafe,
 a stannand luf to criste can hafe;
 for had he wittin, as þe buk sais,
 quhat he was suld criste betraise,
 vith his tetht he wald haf refyn sone. 25

for-þi criste has wisly done,
 þat opinly wald nocht discouere
 Till his discipulis þat tratoure.
 with oþeris alse in þe se Rouande,
 quhen þai saw criste one þe dry lande, 30
 he bad nocht, bot hym nakyt swith,
 and of þe bate he lape belyfe,
 and as one dry land ȝed one se;
 sic ardent luf till hym had he.
 and criste hym luffit sa tenderly, 35
 þat he hym tuk to be hym by
 In his transfiguracion,
 and in his resurreccione.
 and petir broucht to cristis fay
 thre thowsand meñ oñ witsonday; 40
 and he resuscit thabitane;
 and alß he heilyt anyan;
 and sindry oþir, at war leile,
 throw his schadow gat helpe and heile.
 and als of herrod presowne 45
 þe angel brocht hym but ransone.
 And fra þat his master wes dede,
 his lyf in penance he cane leide;
 Fol. 3 a. Bred and water wes his fude,
 na clathis he had, at ware gude, 50
 bot kirtil and klok, but mare.
 and in his bosum ay he bare
 a sudare, to wepe his Ene;
 ~for ay he grate, quheñ *h[e] cuth mene
 of his master swet spekin[g]e, 55
 his teching, and his fosteringe.
 And ilkane nycht as day cane daw,
 as he mycht heyre þe cok craw,

26. wistly.

* This letter is slightly crossed through in the MS.

þane wald he think quhow lethirly
 þat he is master cuth deny. 60
 and clement sais, at peteris wyfe,
 for cristis sak, losit þe lyff,
 and quheñ meñ lede hyre to þe stede,
 quhar schow suld be put to dede,
 Petir wes fane, and bad hir trew 65
 fermly euir in ciste ihesu.

Qwhene þe appostolis scalyt ware
 In þe warld oure all wyd-quhare,
 Ihesus, þare master worde to preche
 to quham þat myster had, and teche, 70
 til antioch sanct petir firste
 Com; for þare feile he wiste,
 þat had nocht hard of cristis layre,
 bot erare in poynte war to forfare.
 quharfor, to þame of þat cite 75
 Cristis lare techit he,
 And sew sa goddis sede þane,
 at he to ciste mony wane.
 to theophill quhen þis wes talde,
 at had þe cite in-to walde, 80
 he askit petir, quhar-for he
 Subuertit men of þat cuntre.
 he sad, he subuertit nocht,
 bot to cristis fay he þame brouchte.
 þane gert he rath sanct petire bynde, 85
 and in harde presone hym thrynde,
 and but met hild hym in þat halde,
 Till *ner* for hungryre þe gaste he ȝalde.
 þane lyftyt he his Eñe to hewin,

86. *thrynde* for *thrynge*.

87. And but met hild hym in þat haw halde. The last two words are underlined with different ink : so also is *thrynde* in l. 86.

88. neuir.

-and one crist callyt with petowiß stewyne, 90
 and sad: "merciful criste Ihesu,
 In þis disese helpe now!"
 þane criste to hym sad: "hawe no drede!
 I sall helpe þe in þis nede;
 for sowne sall cum ane to þe heyre, 95
 þat sall þe helpe in þis mystere."
 with þat sanct paule com to þe place,
 Ande hard quhow petir presonyt weß.
 þane to þe prince sa spak he þane,
 þat quhare petire wes, he wane, 100
 And fande in poynte hym to forfare.
 -he fel one hym, gretande ful sare,
 Fol. 3 b. And sad: "petir, my Ioy, my blyß,
 þat þe halfe of myn sawle is,
 Recourir þi strinth, and speke with me!" 105
 and quhen petir can hym se,
 he knew hym weille and gret faste,
 bot he na mycht spek; bot at þe laste
 paul in his mowth sic fud has done,
 þat sum mycht recouerit he sone. 110
 -þan kissit þai [ilk] oþer sammyne,
 gretand faste with gastly gammyne.
 to theophill sanct paule askyt þane,
 quhy þat he þat wrechit mane
 held swa in presone, Richt as he 115
 had beñe a man of Iniquite;
 "for meñ sais he heilys sek meñ
 And quyknyse dede." theophill þane
 sad, señ sik a man is he,
 of presone þan suld he mak hym fre. 120
 paule sais: "nay, bot he dois now,
 as ere did is mastere Ihesu,
 þat of þe croise wald nocht tañe be,
 bot deid þare of his will fre.

and sa þis petir here, I say, 125
 hym-selfe will *nocht* helpe be ony way,
 bot, as meñ sais, has no kin dowl
 to thole for criste as vnderlowte."
 þaṇ sais theophill: "gyf it sa be
 of þe pure mañ as þu sais me, 130
 ger myn sowne be his prayere
 Ryse, at is deit gañe fowre ʒere,
 and I sall gyf gud leif hym till
 to pase frely at his awne will."
 þaṇ paule to þe presone cañ halde, 135
 and all þis taile to petire tawlde.
quod petir: "gret is þe askin[g]e,
 bot to god it is esy thinge."
 þane browcht þai furth þat wrechit mañ,
 and broucht hym to þe grawe *Richt* þane. 140
 þan petir to god prayere mad,
 and he þat ded wese rase but bade.
 t[h]eophill and þe pepill, all
 þat þis has señe, gret and smale,
 And mony oþer of þat towne 145
 þat herde þis resurreccione,
 trowit in god; and but a-bade
 a gret kirk þare þai made
 In þe myddis, and bwt mare late
 aṇe cheare mad, and þar-in sete 150
 sanct petir, for gret diḡnite,
 quhare meñ mycht hym here and se.
 and þare he dwelt sewine ʒere,
 and wañ to cryst fell folkis seyre.
 bot ʒet, or he þe honowre tuk 155
 In antioche, as sais þe buke,
 þe feloune folk of þat sammyn towne
 oñ his hewid schufe hym a crowne,
 of Ihesu criste in dispyte,

Fol. 4 a.

127. no king.

152. quheñ.

quhowme he prechyt *with* delyte. 160
 bot *after*wart he ordanyt swa,
 at all clerkis sic crownis suld ta,
 In taknyn at þai suld be
 seruand to god in þare degre.
 sa it þat wes done hym for dispyte 165
 Is honour now and gret meryt.
 þan went he to rome bot ony lete,
 and þare in bischope sege wes set,
 and þar wes fullely fyften ȝere,
 prechand till all at wald hym here. 170
 and of þis tale quha here will
 forþi[r] quhow befel hym till,
 of clement in þe story,
 he sall find it opynly
 In-to þe tende chapitere, 175
 for-owt sekine fere or nere.
 þis he held preuilege thre :
 Ane, of þe *apostolis* prince wes he ;
 And to þis wes *annext* ane,
 at he þe keys of hewine had tane, 180
 and luffit criste mar Increly
 þan þe laf did, Richt fastly ;
 In vertu als he had mar grace
 þan ony at with *crist* þan wes :
 And þat suld meñ richt wel keñ ; 185
 for his vmbre heilyt sek meñ,
 as meñ may preiff furth bringe
 be þe *Ewangelis* in witnessinge.

Apone a tyme it sa befell :
 of discipulis, *with* hym cañ dwell, 190
 he send twa, at worthy ware,
 twenty Iornais fer and mare,
 to preach in a *certane* stede.

175. tende cap chapitere.

bot in þe way þe tane wes dede ;
 And þe toþer agane alsone 195
 To petir com̄, and tald but howne
 how his falow be þe way
 ves dede, and þare vndalline lay.
 þan petir his staff has hym taucht,
 and bad hym with all his mawcht 200
 lay it on his falow sowne.
 þan, as he sad hym, he has downe ;
 And he þat fourty dais lay dede,
 ves sa resuscit in þat stede.

In ierusalem þat tyme dwelte 205
 a mañ, [þat] with Inchantment delte,
 þat symon magus had to name,
 and be his crafte did fele men schame,
 and hym callit “suthfastnese,”
 and hecht to foulis neuer-þe-lese 210
 þat, quha to hym ferme treutht gafe,
 he suld euire luf oure þe lafe ;
 for, quhat he walde, he mycht do
 bot let of ony mañ þar-to.

Fol. 4 b. In clementis buke writtin is, 215
 þat symon magus quhil said þis :
 “as god sal all meñe honoure me,
 and with lyk honour honourit be,
 and be of micht to do myn will.
 and quheñ myn moder sad me till, 220
 þat Rachael hecht, I suld ga
 To schere hire come with oþer ma,
 I did as myn moder saide,
 In þe corn myn howk down lade,
 and bad it do þat do sulde I ; 225
 þañ vp it Raß deliuerly,
 and be it-self mare corn schare

221. said.

223. and.

224. doñ.

þaſſ ony did at weſſ þare."
 Als writtis sanct Ambroß,
 of hym-self as he mad sic lose : 230
 "I ame," he sade, "goddis awne wourde,
 and I am his preciouß hurde,
 I am fare, and almychty,
 and haly israel am I;
 and I am goddis saule," he sade. 235
 sic loiß oñ hym-self he laide.
 and serpens als of braß he made
 sterand, as þai lyf had hade,
 And ymagis als of braß and stane,
 þat semyt to laucht all elane, 240
 And, as semyt, gert hedis singe.
 sa cuth he deile with trufinge.
 3et 3arnyt he, as lynus sais,
 vith petir to disput nedwaise,
 And als at he ware god, to schaw. 245
 þaſſ, þat to ger þe pupill knaw,
 he ordanyt certane day and place.
 þaſſ þar, quheñ petir cumyñ wase,
 he sad oñ hicht, þat all mycht heyre :
 "pece be till 3ow, myn breþer dere, 250
 þat luffis peß in worde and dede!"
 þan symoñ sad : "we hawe no mede
 of þi pece, bot-gyf þat pece be
 and concorde, to fynd veryte
 In-to na thing may be profyte. 255
 for thefis amang þame pece parfyte
 vill have; for-þi na pece it call,
 bot batell Erare and striff with all;
 for, quhene twa fechtis, pece sal be
 quheñ we þe tane vincust se." 260
 þan said petir : "quhy dredis þu

244. nedwaise. The correct reading is doubtful. The MS. has evidently been altered.

252. mede.

for to her me of pece spek now?
 for of syñ ay batal risise,
 And pece is ay quhare na syne is,
 And In disputing suthtfastnes, 265
 And to wirk it is richysnese."
 þan sad symoñ: "lat vs þis be!
 Fol. 5 a. And opynly I sall schaw þe
 þe micht of myn dewine poware,
 and gere meñ mak to me prayere. 270
 for I am þe firste wertow,
 And in þe ayre als ma I now
 fle, quheñ I will, and treis mak,
 And brede of harde stanis bake,
 And in þe fyre be but hurting, 275
 And do weile mare at my lyking."
 þan petir sa agayne hym wrocht,
 At all sic spech he mad of nocht,
 And all his sorcery *undide*.
 queheñ symoñ saw he sa dide, 280
 Na þat he mycht mak na resistance
 Agañ petir, no nan defence,
 for dowl his craft vnhid suld be,
 he kest his bukis in þe se,
 And went to *Rome*, þat he mycht þare 285
 as god be honorit forder-mare.
 þar-of quheñ petir witering hade,
 he folawit of but mar abade,
 Agañ þat Terane for to stryfe.
 and sowne he cañ at Rome arife, 290
 Of goddis grace haile and fere,
 of claudij þe firde 3ere,
 and fyveteñ 3ere þar dwelling made.
 and of þam, he with hym hade
 -To helpe hym—lyne and clet war þai— 295
 of þame mad he biscopis twa;

279. under hyde.

285. to pyne.

þe tane of þame in þe Cite,
 and þe toþer withowt to be.
 and Johñ Bēleth in his buk sais,
 þat sanct petir in þa daise 300
 full besyly wes prechand þaṅ,
 and mony thowsand to criste wane,
 and mony, bath seke and sare,
 he helyt, to þat he was þare.
 and chastite ay oure althinge 305
 he pr̄isit euir in his preching,
 Sa þat fra Agrippe,
 þat prefet was of þat Cite,
 fowre concubynis he drew a-way,
 and gerte þame trew in cristis lay, 310
 and refuse þe entr̄metinge
 forthir till have with agrippyn.
 þar-for, þe prefet in gret Ire,
 Enflam̄myt agannis hym as fyre,
 socht Ithandly occasione 315
 To bring hym̄ to confusione.

SIn eftir cañ crist appere
 To petir, at wes in sic were,
 and sad: "symoñ and Nero ay
 ar full pensyve how þai may 320
 Confownd þe, bot drede na deile,
 For I sal helpe þe wondire veill,
 And paule, myñ seruand, I sal sende
 To confourt þe and till amende;
 To morne at next but delay 325
 he sal cum, I to þe say."
 þane petir west be þis but were,
 As linus sais, his dede wes nere.
 Amang all, quhar̄ he cañ stande,
 he had tane clement be þe hande, 330
 and mad hym byschope; for þat he

Fol. 5 b.

ves worth to haf sic degre,
 In sic Cathedral he gerte hym sit,
 agâins his will, for his gret wit.
 Cristis hecht for to fulfill, 335
 þaŋ paul to Rome com petir till,
 And prechit cristis law but dowte
 -To paganis Richt fell and stowte.
 Nero þat tyme, for fyn foly,
 þis symon luffit sa tendirly, 340
 wenand of lyf and heile þat he
 had cure, of hym and þat Citte.
 On a day, as sais leo,
 quheŋ symon stud be-for Nero,
 to dissawe hym in his wening, 345
 he mad in his face oft changinge;
 for he wald sudanly appere
 a Richt auld maŋ as he ware,
 and eftir sone appere wald he
 a fare young man þan to be. 350
 quheŋ Nero þis had seŋe,
 he wend goddis soŋ he had beŋe.
 and, as leo Recordis vs,
 Symon þane sad to Nero þis:
 “vorthiest Emperour! at þu 355
 May knaw be pruf Richt weil now,
 me suthfastis goddis soŋ to be,
 ger ane of þi meŋ now hed me,
 And I sal ryse þe thrid day,
 to ger þe wit I suth say.” 360
 þan Nero bad ā maŋ suld ga,
 and strik symonis nek intwa.
 and he went oŋ but abade,
 and wend þat he hym hediŋ hade,
 þis Symon—bot a ram it wes 365
 þat he slew in his lyknese.

355. Empōur.

364. hedid.

sa be þe sorcery blynd wes he.
 and Symon ȝed his gettis fre,
 and sa þat Rame throw gylry hyde,
 þat nane west quhat it betyde. 370

bot þe blud lay dais thre,
 quhare þai wend hedit was he.
 To nero þan þe thrid day
 he present hym, and cān say:
 “ger wipe myn blud of ȝon stede, 375
 quhare I for þe gert it be schede!

Fol. 6 a.

for, lo, as I vnhevdyt wes,
 To ger þe knaw suthfastnese,
 þe thrid day, as I sad to þe,
 I am Resine, as þou ma se.” 380

and quheñ nero þus ferly
 saw, he fel in extesy,
 and trowit wele þat he wes þān
 verray goddis soñ and mān.
 Eftir þus, in quhat place, 385

quhare-euir nero fundyn wes,
 þis symon, throw his sorcery,
 apere til hym wald bodely,
 and spek with hym; bot neuir-þe-leß
 þe fals fend in his liknese 390

vith þe pupill wald spek þarowte,
 say þat al wend, but ony dowte,
 goddis soñ þat he had beñ,
 his couerit falshed þat had sene.

ȜEt petir and paul neuir-þe-leß, 395
 as leo pape beris witnese,

Com be for nero, and vndide
 al þe falshed þat symon dyde;
 And als sad petir forthirmare:
 “richt as in crist twa substance ar, 400
 of god and mañ, þat is to say,

sa in þis symôn dwellis ay
 twa substance, þat is to wyt,
 of devel and mañ, to-gyddir knete."
 þan, as leo and marcellus, 405
 In þar bukis, tellis vs,
 symon sad to nero þare :
 "I will thole petir nomare,
 bot I sall ger myn angelis tak
 of hym reuengeance soñ and wrak." 410
 þan sad petir : "I dred ryc̃ht small
 þine angelis." "bot I dred me all,"
 sad Nero ; "has þou na drede
 of hym at schawis his godhede,
 In worde and wark sa verraly ?" 415
 þan petir answerit hym in hy :
 "gyf þat god had in hym bene,
 quhat I think to me he mēn,
 or ellis quhat it is I do !
 and I sal firste tell it þe to, 420
 sa þu ma wit quhedir he
 a lele man or a lear be."
 þane nero sad : "cum furth, and say
 þi thocht and ded but delay !"
 þan petir rownyt in his Ere, 425
 and bad ger bring hym bred of bere,
 all preualy. and he did sa.
 And preualy he cañ it ta,
 and blissit it, and syne it lade
 In his slefe, and þusgat sade : 430
 "Nero, gyve Symon god be,
 llat hym opynly say to þe,
 quhat is thocht or quhat is dōn !"
 þan Symon answerit hym alsoñ :
 "Lat petir tel quhat I think now !" 435
 þan petir sad : "I will þu trew
 435. thing.

þat I sal tel bath thocht and dede
to nero—haf þer-of na drede!”

þan at a dedegne symon can cry :

“Cum furth, myn hundis, here in hy, 440

To wery petir!” Þaþ but mare

felloʒn hundis apperit þare,

and ruschyt to hym, Rycht as þai

suld hym have weryt but delay.

bot he schew þame þe blessit brede, 445

and þai swith fled of þat stede.

þan petir cañ to Nero say :

“þat I hecht, I haff doñ, þerfay,

for I have schawit quhat he thocht,

In werk or word, or ellis ocht ; 450

for he hecht at he suld gere

his angelis cum on me to were,

And with hell hundis has me socht ;

bot angelis for hym wald do nocht.”

symon to petir and paul but were 455

sad : “gyf I may nocht noy 3ow here,

ve sal soñ cum quhare þat 3e

on a day sal bath Iugit be ;

bot as now I vill 3ov spare.”

þan Egissippus sais forthir mare, 460

and leo, at symon, throw pryde

avansand hym, sad in þat tyde,

þat he mycht rase meñ fra dede.

sa happinnyt þaþ in þat stede,

þar wes dede lyand a 3ong mañ ; 465

and nero gaf sic sentence þane,

for to put end of þare strife,

þat he, þat mocht nocht bring to lyfe

þe body, þat lay þar þaþ dede,

suld de þarfor ine þat stede. 470

and þis sentence cañ thankfull hawe

449. I.

456. now.

460. sad.

symon and alß al þe lawe.
 þan symon firste þe corse stud by,
 And, throw his wekit sorcery,
 till þame þat stud þar, gert apere 475
 þat þe ded man his hevid cañ stere.
 þan cryit all þat þis cañ se:
 "Reson will petir stanyt be."
 þan petir þar sa sted wase,
 þat narrowly cuth he purchase 480
 audience till he had sad his will.
 þan þe pupill sad he till:
 "gyf he liffis, he ma spek, and ga,
 and opir lifly taknis ma;
 and gyf he na may, trewis trewly 485
 þat 3e se is all fantassy.
 Lat symon on fer stand fra þe bede,
 and 3e sal se, I lay wede,
 þe fendis craft soñ onhyde."
 þan is doñ as he cañ byde, 490
 and þe body lay stañ still.
 and petir þar wit[h] dewot will
 Fol. 7 a. Stud on far, and praier made,
 and cryit on hicht, quheñ he doñ hade:
 "þu 3ong mañ, ryse, I commawnd þe 495
 In name of ihesu of nazare,
 Our lord cryst, þat on corse wes doñ!"
 þan rase þe dedman soñ,
 and 3ed, as ewill he had nane.
 þan wald þe pupile symon stane, 500
 bot petir gert þame lat hyme be,
 and sad þat schaïne Inucht had he,
 "at of his craft has no mar mawcht;
 and myn master alswa me taucht
 for to do gud agān hyl." 505
 þan symon magus sad hyrn till:
 "Petir and paul, I tel 3ow now,

þat 3e wene, sal nocht fall 3ow,
 at dingne *marteris* to be."
 þai answert and [said]: "It, þat we 510
 3arne, sal fall ws, and na nothirwa[i]s;
 for þu leis all þat þu sais."
 þan symon to *marcellus* In
 held fast, or he wald blyne,
 and band aȝe hell hound at his 3ete, 515
 and to Marcell[us] sad þus gate:
 "Now sal I se, gyf petir dare
 Cum to *me* now, as he did ere."
 Ðan to þe In of Marcelli
 sanct petir sowne com in hy, 520
 and sanyt hym with þe Rycht hand,
 and syne þe hound losit of bande.
 þan wes þe hound na thing wrath,
 Na schup to do na maȝ schath,
 bot schot on symeon in-to brath, 525
 and to þe 3erde hym vndirnethe
 Ruschit, and hym weryt hade,
 na war petir hym forbade;
 þe hūnde þar rafe his clathis In hy,
 and nathing levit on his body. 530
 þan al þe folk, bot barnysce maste,
 And þat hunde of þe towȝ hym caste,
 as he aȝe wolf had beȝ, or war.
 for-þi þat 3ere he com nomar,
 sic schent and schame at hart had he. 535
 and fra *marcellus* þis caȝ se,
 he had þerof rycht mekil wondir;
 and, for his master wes as vndir,
 To sanct petir he com in hy.
 And quheȝ a 3er wes passit by, 540
 symon to Nero com agane,
 þat of his cumin wes rycht fane;

for lyk to lyk accordis wele.
 And quheñ þat symon þat can fele,
 þat sa in dante had wes he, 545
 Alsoñ þe pupile assemblit he,
 And mad gret playnt of þe schame,
 of þe vilne, and of þe blame,
 þat lytil befor tholit he
 Of thame namyt of galele; 550
 Fol. 7 b. For-þi he sad þat he wes bowne
 for þane and ay to leif þe towne,
 at he defendit had fra skath
 to þat tyme, and fra ruyne bath;
 and alß disdenȝe, he sad, *had* he 555
 In þis ȝerde langar for to be
 with wordly meñ, for þai war ill.
 þar-for a day he sat þame till,
 vp in hewine quheñ he suld fle.
 and quheñ þe day cumin wes, he 560
 of þe capitale, in þe mast hecht,
 he passit vpe, and his weyngis dycht,
 and crownyt hyñ-self *with* lauream greñ,
 and flaw, as he a foule had beñe.
 Þane cañe paul to petir say: 565
 “To me it feris for to pray,
 and þe to purches quhat þu will.”
 þan nero sad þame twa till:
 “Ȝoñe is a gud man, and a leile,
 and falset is, at ȝe *with* dele.” 570
 þan petir bad to paul þat he
 suld dreß his sicht v̄pe for to se.
 and he with þat kist v̄pe þe sicht
 and saw þe tyrand fle in hycht.*

546. Alsoñ sone. 552. þame. 554. rayne. 555. þat. 558. þat for.

* A change of ink occurs here on the MS., but whether there is a change of hand is doubtful.

sad paule to petir: "quhy cesis þou 575
 þat þu begouth to do Richt now?
 for cryste, þat mad bath sone and mowne,
 vs callis now with hyṁ to wone."
 þane petir sad: "I conour 3ow,
 dewilis angelis, at beris now 580
 þat wikit mañe sa he oñ hicht,
 throw þe grace, wertu, and mycht
 of our lord Ihesu [Crist], at 3e
 ber hyṁ no mar, bot let hym be."
 and sike añe fall þane he gat, 585
 to þe 3erde he tuk sic a swak,
 þat harnise, and sched, & body, all
 fruschit in peciṣ [w]vndir small.
 þan quheñ nero þis cañ se,
 rycht passand wrath þar-of wes he, 590
 þat he þat mañ had tint. For-þi,
 to þe appostulis sad angrely
 he sad: "suspekit I haf 3ow batht,
 for 3e to me haṣ doñe gret schatht;
 þar-for, in sampill of ewill dede 595
 to wekit dede I sall 3ow lede;"
 and bethaucht þame in handis þaṁ
 to paulyñe, þat was a mychty mañ.
 and syñ þame deliuerit paulyne
 In þe handis of Mamertyne, 600
 þe quhilk gaff þame ine 3emsale
 of twa knychttis, þat war fell,
 of þe quhilk procese wes ane,
 and þe toþir callit wes Martyane,
 þe quhilk petir nocht-þe-lese 605
 Conuertit till he in presence wes.
 Fol. 8 a. and fra thay þe treutht had tane,
 þai wald þe appostulis þine had gane;

583-84. These lines are transposed in MS.

585. *sike* is written over the line in a later hand; *he* is a correction for *þat*.

and all war þai lath þar-to,
 3et at þe laste þai cane sa do. 610

and fra nero persawinge hade,
 þat petir kny~~cht~~^{ttis} cristine war made,
 he gertt sla þame. and petir bowne
 hym mad to paß of þe towne.
 and quheñ he come to þe 3ete 615
 of þe cite, he met þar-at

Ihesu enterand, his master dere.

þane Petir þañ at hym cañ spere :

2uo Verso "quhare gais þu, lord, now?" and hee
 sad: "to Rome I ga, agaíne to be 620
 one þe corse 3et eft-sone done."

and petir sad till hymñ alsone :

"dere lorde, sall þu 3et be
 eftir crucifit oñe þe tre?"

"3a," sad he. and petir sone 625

sad, he wald one þe croise be done
 with hym, and for-þi wald he
 turne agayne with hym to þe cite.

quheñ þis wes sad, petir west wele
 þat he of dede þe payne suld feile; 630
 for he saw cryst in þat sythware
 þas in hewine quhare he wes ar.

þane petir gretand þis tale
 till his brethir tald all hale.

sone nero till Agrippe 635
 gert petir deliuerit be ;

And, as leo sais, þañe his face

þane þe sone fer brichtair wes.

þe prefet sad: "is þu nocht he,
 þat sa gretly delittis þe 640

In wemen, at þu drawis fra

þare husbandis, þame chast to ma?"

þane petir cane þe prefet wit,

613. *sala* for *sla*.

616. *þar* þat.

632. *þis*.

and sad, þat he had na delit
bot in Ihesu cristis croice. 645

þane þe prefet with he woce
gaf sentence sone, þat he suld be,
as criste wes, crucifit on þe tre,
for þat he wes bot a cumlyne.

and of sanct paule he commandit syn, 650
þat he suld swith hedit be,
for citesane of þame wes he.

and dynise sais: "quha had ben þar,
of ned his hart suld have ben sar
þat fellone Iugment to heyre, 655
þat on þe appostulis gewin wer."

and paganis and Iowis fellely
buffit þame dispituisly,
and spyt in þare facis þat wer cler.
and quhen þat awfull our com ner 660
of þar end, as quhen þai

Fol. 8 b. þe deit of dede suld one pay,
how tyrandis þan one tyrandis band,
quhar-one all þe warld suld stand;
bot crist[i]ne men þat saw þis thinge, 665
faste cuth gret with ser sichinge.

and quhen þai suld twyne nedway,
paule to petir þus cane say:
"pece be to þe, grownd-wall,
and hyrde of goddis hersale all!" 670

And petir till hym þis can say:
"and þu, dere brothir, far wele ay,
prechour of god and mediatour,
lledar of heile and saweoure!"

þay ware nochȝt slane in-to a stede. 675
bot petir furth haf þai lede
sone to þe croice, quhar þat he,
fore cristis sak, suld martir be.

650. commendit.

fra he it saw, þus cañ he mele :
 “quheñ myn lord Ihesu, for oure heile 680
 þat in þis 3erd com̃ fra hewine,
 vp-one þe croice wes nalit done
 vp þe hevid ; bot one þat wiß me
 feris *nocht* oñ it hangit be ;
 bot, sene he will I *cum* hym̃ till 685
 fra erde to hewin, it is myn will
 one þe croice to be festnyt swa,
 myn fet vp-wart, þat I ma ga
 to ihesu criste, þat myn lord is,
 with hym̃ to wine *in-to* his b[l]ise.” 690
 þe folk of rome, þat lele war,
 to se þat sicht þar *gadrit* war ;
 for þai sa *Increly* ware hete,
 þat þai nero and þe prefete
 wald hafe slane, and petir mad fre 695
 to ga quhar hym̃ laste to be.
 bot he requeste to þame cañ may,
 þat þai be na way suld do say,
 Na for to lat his passione,
 þat to resawe he wes þan bowñ. 700
 and, as tellis Egissippus,
 and als as linus sais till ws,
 þat of fele folk, at sorowfull ware,
 stannand before petir *with* hart sare,
 In þat howre god hopnyt þar ewyn, 705
 and his angelis þat þai haf sene,
 full thik a-bowt sanct petir stand,
with lely and rose-cronis *in* hand,
 and brocht fra criste to hym̃ a buk,
 þe quhilk he full blithfull tuk, 710
 and all þe wordis petir one rad,
 þat he prechit in þat stede.
 and in þe croice þis word sad he :

692. þat sa dred.

705. þā.

"lord, I ȝarnyt to folow þe,
 bot crucifit durste I nocht now 715
 be vpe-rycht, as wes þu ;
 Fol. 9 a. for þu is richt and vpracht,
 and of our-selfe haf we na maucht ;
Adam till ws, his sonnis, lewynt
 bowand to þe ȝerde to hawe þe hed ; 720
 and in our birth we ar owt ȝet
 þe hed before done to þe *fete*.
 der lord, þu art all, think me,
 and but þe na thing ma be.
 I ȝeld þe thank *with* harte and will, 725
 þat I had grace to serve the till.
 and þer leile folkis, at rewis me,
 swet Ihesu, I pray It þe,
 haf commendit." And þis he ȝalde
 þe spyrit, of god in-to þe halde. 730
 and his discipill marcellus
 and his comper apuleus
 tuk done his corß, and honorabli
 wand it with clathis and spycery,
 and laid it in grawe, as was skill 735
 to do sa worthy relyk till.

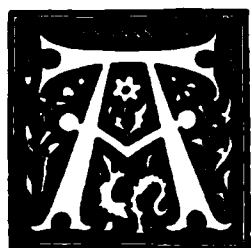
717. we ar.

719. And.

722. flete.

734. wandit.

II.—PAULUS.



NDE sene *sum* thinge is sad here
of paule, þat was *peteris* fere,
of hym mare ȝet will I tell,
before his deid as hym befell.

sone eftir *his* conuersione 5
and þe gret persecucione,
as accordis hillarius,
In schorth spech sayand þus :
“In philippis, *wit* wandis sar,
he wes firste doungyne, & syn þare 10
presonyt and put in stokis,
and eftere þat vndir gret lokkis
stanyt, and in exoma
tholit panis syndry alsa ;
In thesalunuca als he 15
tholit *rycht* gret perplexite ;
In epheso als wes he gewine
till wilde bestis, till hym haf rewine ;
and in damase at-oure þe wall
In a creile he wes latin fall ; 20
and in Ierusalem he wes bofte,
spyit, waitit, and bundyn ofte ;
and eftere in sesaria
bundyne, and tholit panis ma ;
and sailand in Italy 25
In *parelis* wes he stad sindry ;

and eftir, quheñ he come to rome,
 wndir fell nero tholit dowme,
 and ded wes," sais yllarius,
 þat his story writtis till ws ; 30
 sayand of hym, þat firste quheñ he
 beguth appostill fore to be,
 he heilyt hym þat crepil wes,
 and restorit *Patroclase* ;
 Fol. 9 b. a serpent als, callit wipera, 35
 þat of venim fillit is sa
 þat quham it bittis, it mon be ded,
 þar agane is no remed ;
 and þat serpent bate his hand
 of vituryne in-to þe land, 40
 and he in þe fyre but schathe
 fra hym [it] keste, or ony wath.
 opunionis als syndry are
 of petir and paule, quha wes mar ;
 bot paule wes les in his degre, 45
 and in sum oþir mar wes he,
 and als in-to sum othir thinge
 he wes to petir as ewelinge ;
 for paule wes lese of diugnite,
 bot in-to prechinge mare wes he ; 50
 and, gyfe we say suthtfastnes,
 In lyk þai ware in halynes.
 aymo recordis In his saw,
 þat paule ay, fra þe cok craw
 to þe fyfte our of þe day, 55
 quhar-euir he wes, þis oysit ay,
 with his handis to be wirkand,
 and to þe nycht syne ay prechand,
 And all þe lawe spendyt but were
 In fude, In slepe, and in prayer. 60
 Ierome ws sais in his lessone,

þat paule, fra cristis passione
 ewene þe fyfe and twenty ȝere,
 and of nero þe toþir, bwte were,
 festus hym̄ send bundyn to rome, 65
 and nero hym̄ gert þar be done
 In fre presone, quhare twa ȝer ay
 he liffit, In prechinge ilkaday
 a-gane þe Iowis; and syne nero
 In þe weste partis has lattyn hym go, 70
 and prechit þare in landis sere,
 till of nero þe thratten ȝere.
 þat tyme of his religione,
 and of his wisdom, rañ sic renown,
 sa þat all wonderit war but were 75
 his ferly warkis þat mycht here.
 als sic grace þat tym he had,
 þat feile to hym war frendis mad,
 þat war to nero Rycht prewe,
 þat he gert trew and baptiste be; 80
 and ȝete, quheñ to nero cesar
 of his pystilis sum rede war,
 he wald commende þam, þocht þat he
 vas fillit of all cruelte.

IT fel þat in a tyme paule 85
 prechit furth þe heile of sawle,
 and for to here hym wes sik prese,
 þat fawt of rowme gret þar wes.
 for-þi, a mañ *clymit* oñ hycht
 to her hym̄, at patroclas hecht, 90
 and till his word tuk sik kepe,
 till he wes Irk and fel one slepe;
 and slepand sa he deit þare,
 quham for mony mad grete care.
 and to nero þis patroclas 95

Fol. 10 a.

sa luffit, and sa speciale wes,
 þat of þe cowp he seruit hym ay.
 3et þan, quhen nero hard say
 þat his seruand sa wes dede,
 ane wthir he tuk in his stede. 100
 bot paule gert bringe hym soñ þar,
 and raisit hym befor al þat war þar,
 and to nero send hym ine hy,
 þat for his dede wes rycht aungry.
 and, quhen he schaw hym þat wes dede 105
 stand befor hym in þat stede,
 he dred, and sad: "liffis þu?"
 and he sad: "nero, I luff now."
 "and quha has gert þe luf?" and he
 sad: "Iheru criste of nazaree, 110
 of all þis warld lord a[nd] syre."
 and nero þane in gret Ire
 sad: "sall he reinge and sa weld all?"
 quod patroclas: "3ey, þat he sall."
 þane nero hym in gret Ire strak, 115
 "and serwis þu þat kinge, I wat!"
 "3a," sad he, "þat kinge serwe I,
 þat raisit me sa mychtyly."
 þan fyfe of his maste prewe men
 reprevit nero, sayand þane: 120
 "to strik þis mañ, sir, 3e misdo,
 þat suthfastly spekis 3ow to;
 fore to þat ilke mychty kinge
 we sall serwe in-till al thinge."
 and quhen nero þat has hard, 125
 as wod of wit ner he ferd,
 and þame, he had in affeccione
 maste, he gerte þare presone;
 and besyly gert sek all þai,
 þat cristine fath before can ta, 130

119. þar.

121. ȝ=sir.

and torment þame *wit* panyß sere.

þan *wit* vthir paule cañ apere,

bundyñ, to quham nero cañ say :

“and þu mañ of cristine fay,

þat þis bundyñ is brocht me till

135

as mychty kinge, agane þi will,

and callis þe seruand to þæt kinge,

þat may þe helpe ine alkine thinge,

my knychtis þu drawis fra me

falsly to þi trewtht and þe?”

140

and he sad : “nocht anerly

goddis knychtis fra þe draw I,

bot of all þe world hale

I draw ; fore to þame myñ kinge sal

gyf sic reward þat ma nocht cese,

145

and sal exclude all wrechitnese.

Fol. 10 b.

and he [þe] same sall do to þe,

gywe þu to hym will subiet be.

for he is Iuge of sa gret mycht,

þat of all thinge he sall do rycht,

150

and of þis world þe figur hale,

quheñ [he] sall deme, vndo he sall

throw fyre.” And quheñ paule sad sa,

Nero of wit ner cuth ga,

quhen he harde þis world be fyre

155

suld losit be. Þane in gret Ire

all cristine, þat [in] pressone ware,

he gert bringe furth, & brin rycht þare.

and paule, as for hurte maieste,

syne eftir bad hedit suld be.

160

þe folk of rowme, þæt saw swa

he gerte but resone sa mony sla,

Raisit in hym sedicione,

and wald have brokyn his palace done.

þane þe leile folk be-gañ to cry :

165

“nero, mesure þi gret foly,

and sla na mañ fore-owt sake,
 þat fore þe realme defens suld mak !”

Nero, þat was þan sum part rade,
 couertly to his men he bad 170
 þat nane suld noy crist[i]ne mare,
 till he forthyre awisit ware,
 and þane leit paule a quhill ga.
 bot eftir sone þai cañ hym ta,
 and hyme to nero browcht in hy. 175
 and quhen he saw hym, he can cry:
 “belyve ! ger do þis wik away,
 and hed hym but mare delay,
 þat changis meñ owt of þare wit,
 and gerris þam fra þar lordis flit, 180
 wifis and concubins alswa
 till his ryte takis ser men fra,
 and changis menis wit, at þai
 wat nocht quhat þai [do] na say.”
 þane sad paule : “ nero, wit þu 185
 þat schorte tyme I sall tholl now,
 bot lestely I sall luf sine
 with my lord Ihesu withowtyn fyne.”
 þan Nero bad “hed hym in hy,
 þat he kene me mare mychty, 190
 þat hym ma sla, þan is his kinge,
 quham of he makis sic awantinge !
 and eftir sone sal we se,
 gyf he but end sall liffand be.”
 þane sad paule : “to mak þe wyse, 195
 quhen myn hewid of strekine is
 befor þine eyne, þu sal [me] se,
 and kene þat I quhyk sall be ;
 fore myn lord is kinge of lyfe,
 and nocht of ded na zete of stryfe.” 200
 to thre knychttis þanê wes he tawcht,

Fol. 11 a. þat hym to sla soñ has lacht,
 þe quhilkis ledand hym þe way,
 praide hym ȝarne he wald þam sa[y],
 quha wes þe kinge he luffit sa, 205
 for quham he dred nochȝt ded to ta.
 þane paule þam prechit be þe way
 of criste, his kinge, gret nobillay,
 of his gret Ioy, and of his ryk,
 þat euire lestis in to lyk, 210
 and of þe panis fers and fell,
 þat þai sall hawe þat ar in hell.
 and þis he has þai knychttis taucht,
 and þai all thre oure treutht laucht.
 þane þai prait, he wald ga 215
 quhare sa hym leste, and pas þam fra.
 bot he sad: "I will nochȝt tak flicht;
 for I am cristis lauchtful knycht,
 þat eftire þis lyfe transitoare
 euire-lestand lyfe is me before. 220
 and for takinê ȝe sall trew
 þe thinge I say till ȝow now:
 lele men sall cum, quhen I am slane,
 and ber myn corse away with þame.
 and takis tent quhare þai it lay, 225
 and besyd it to mornê ȝe se may
 twa men stannand besyd it prayand,
 titum and lucam, god lowand;
 and at þame spere but mare
 þe cause quhy I gert ȝou cum þare, 230
 and þai sall baptis ȝow, and mak
 nabile cristis kinrik to tak."
 and as þai furth farand ware,
 nero send twa knychttis to spere,
 gywe ȝet wes sa slanê sanct paule, 235
 quham to conuert he paynyt hym all;

202. þane.

229. þat þame.

230. ȝ^u.

bot þai till hym sad: "quhen we
 haf þe slane and liffand se,
 full trewly þane sall we trew
 In hym, quham of þu prechis now; 240
 bot sped þe now, and tak þi med
 þat þu has servit for ill dede!"
 and as þai led hym furth þe gat,
 he met, in hostientis ȝete,
 a woman þat gret dule can may, 245
 and till hyre namê had p[1]ancilla,
 þat of gud lyfe wes and clene,
 and to petir printeis had bene,
 to quham gretand paule can mele:
 "fare well, dowchtir of lestand hele! 250
 lene [me] þi curch to heile me,
 till þat myn hewid of strikin be,
 and þu sall haf it in schort space."
 þane schow lent it, at drery wase.
 Fol. 11 b. þe baser sad, schow wes vode, 255
 þat lente to hym a clath sa gud,
 -þat wes sa slichty a creatour.
 þane þai hym led furth in þat houre
 to þe place of his passione,
 quhare he one kneis set rycht downe, 260
 -and to þe est his handis vphelde,
 and prait to hym at all can welde.
 In þat sted, gretand rycht sare,
 tuk leife [he] at his brethir þare,
 and with þe querch [he] hid his face; 265
 and sone wes hedit in þat place.
 and quhen þe hewid strickine wes away,
 in ebrow clerly cañe it say
 of Ihesu criste, þat all mycht here,
 þat in þat place stud far or nere. 270
 and of his hals firste milk out ran,
 þe knychtis clathis þat smyttit þan;

and syne rede blud, and in þe ayr
 wes clernes señe grete and fare;
 and of þe cors com̃ swet sawoure, 275
 þat lestit langare þane ane howr.
 and *with* his handis in his blud
 he wet þe querch þat wes gud,
 and It, be grete merakill and mycht,
 wnpersawit of manis sicht, 280
 gaff it a-gane to p[l]ancilla.
 and as þe basare hame cane ga,
 at hym besily cane schow spere,
 quhare he lewit hire master dere.
 quod he: "in þe wale of comptone, 285
 I haf hym lefte beowt þe towne,
 and his face with þi wempill bundyn,
 I tel þe wel, he sall be fundyn."
 quod schow: "it is nocht sa."
 þane of hir bosum can scho ta 290
 þe bludy clath, and schew to hym,
 and sad: "at þe ȝat now com þai In,
 petir and paule, in clathis schenand,
 far cronis one þar hew[d]is berand,
 and paule myn querche gaf to me 295
 all bludy, as þu now ma se."
 þane for þis ferly mony ane
 Richt þane þe cristine treutht has tanê.
 and quhene nero þis herd had,
 he wex sone abaysit and rad, 300
 and with wismen þare-of had spek,
 and with his othire frendis eke.
 In-to his chawmer maste prewe,
 wele closit, quhare sic spek suld be,
 paule apperit to nero cesare, 305
 and sad sic wordis in þat sithar:
 "be-hald and se, I am nocht dede,

Fol. 12 a. bot lestand lyf in hewine I led.
 and, waful wrech, I sa þe now,
 þat lestand ded de sall þu, 310
 for cristis folk þat þu has slané
 full cruelly and put to panê."
 and þar-with wanyste he away,
 and lewit nero in sic effray,
 þat he of wit ner cañ gay. 315
 bot his frendis consalit hym swa,
 þat he deliuerit patroclas
 Out of presone, and barnabas
 And mony othire losit he
 out of presone, and mad þam fre. 320
 þe knyghttis, þat can hym conway
 to de, quheñ þat he tuk þe way,
 callit longynus and cestus,
 and þar thred fer, maiestus,
 one þe morne weil ayrly 325
 coñ to þe grawe, quhare he suld ly;
 and luk and tytum þare þai fand
 deuotly at þar prayer stand,
 and paule in myddis of þe twa.
 and luk and titus war fleit sa, 330
 þai sad knyghtis fra þat þai
 saw cum, þai war bowne to fle away.
 and þe knyghttis sad þame ful rath:
 "abidis! we will do 3ow na schath;
 for we cum nocht to do 3ow ill; 335
 bot to be baptist at 3oure will,
 as paule bad vs þat gerte ws trew,
 þe quhilk we saw her with 3ou now."
 and quheñ þat lucas and titus
 had herde þe knyghttis sa þam þus, 340
 þai turnyt aganê with Ioyfull fare,
 and þane baptiste þe knyghttis þare.

Sanct paulis hed eftir his discese
 In a depe vewar warpit was,
 quhare sa mony vthir war flungyne, 345
 þat [it] was lange or it was fundyne.
 bot quhen þat fowrty 3er war ganê,
 þe meñ þar by purpoß has tane
 to dry þe stank; and sa þai did.
 and paulis hed, þat þar wes hyd 350
 a-mange þe lafe, a hyrd has tane
 one his staf end, or euir he fanê.
 þe hewid, at fresche wes and nocht alde,
 he set it vpe besid his falde,
 quhare þat he wok his fe one nycht; 355
 and thre nichttis he saw gret lycht
 a-beowe þat heid þan, þat gert he
 his lord cum and it se.
 to þe bischope þan þai twa
 Fol. 12 b. þis tale has tald, and opir ma. 360
 þe bischop sad þan, be his sawle,
 þis is þe hed of sanct paule!
 and went onê in processione,
 and browcht it with hym to þe towne,
 In þe kirk befor þe altere 365
 lad it, fresche as it wes eyre.
 his body þane vnhelit þai,
 þat sa lange had lyne in clay,
 -and fand it alswa fresche & gren,
 as it þat day grawin had bene. 370
 þan dressit þai entent and will
 þe hed to set þe body till.
 and it hapnyt in þe sythar
 þe patriarch for to cum þare,
 þat sad: "lordis, 3e suld wele ken, 375
 þat here slane has bene mony men,
 Of quham þe hedis in placis sere

ar scalyt; for-thy it is in wer
 gyff þis be paulis hewid or *nocht*.
 for-þi to do þis, hafe I thowcht: 380
 þis hewid ewene at his fet to lay,
 and syne dewotly to god to pray,
 sant paulis hewid gyf þat it be,
 þat þis body, þat we ma se,
 turne till it and till It knet, 385
 þe suthfastnes at we ma wyt."
 till all it likit þat he sad.
 þe hevid þan to þe fete þai lad;
 and, seand all þis grete ferly,
 a-bowt turnyt þe ded body, 390
 and *with* þe hewid sic festening mad,
rycht as þai neuire *departit* had.
 þane lofit þai god of his gret *mycht*,
 þat schew [it] þame sa þe suth be *sycht*;
 and sone *with* worschipe þe body 395
 þai enclussit full reuerendly.

llange efter þis, quhen pape cornel
 þe sege of rowmê *gouernyt* wele,
 quhare gret religionê wes þane,
 fra owt of grece com mony men 400
 to rowme, and stall a-way be *nicht*
 þe twa bodis of mekill mycht
 of *petir* and paule, fra quhare þai lay;
 and with þame wald hawe gan a-way,
 bot fendis, þat in ydolis ware, 405
 throw goddis vertu he can rare
 agane þar will: "men of rome, now
 helpe! 3our goddis ar tane fra 3ow."
 þan þai of rome wittinge had
 þat sic nois and cryis wes mad 410
 for þe appostulis; and for-thy
 gret multitud gadderit in hy,

398. rowmê þat *gouernyt*.400. com *cristine* mony men.

Fol. 13 a. and þame of grece folowit so faste,
 till þai for rednase done can caste
 In-till a dyk, ner by þe place 415
 þat catakumba callit wes,
 þat worthy tresour but delay,
 and war richt fane to fle a-way.
 fra þine þire banis men has tane.
 for þai na weste quhilk wes ane, 420
 na quhilk vthir of þe twa,
 for-þi þare prayere can þai may,
 with dewote fastinge and wak,
 þat god wyß þame wald make
 peteris banis quhilk war of þai, 425
 and quhilk war pa[u]lis banis alsa.
 and fra hewine wes þam tawcht,
 þe mar banis þe prechour awcht,
 and þe les als but wer
 war þe banis of þe fescherê. 430
 and sa þe banis þai bad parte,
 and in a kirk lad a parte,
 and [in] a[ne] vthire parte lad þai.
 þar ar þai honorit to þis day.
 And meñ sais þat silvester, 435
 ʒarnand of þis to be wisere,
 quhen hallowit war þir kirkis twa
 he gerte agane þir banis ta,
 and with a balance and nomar
 þai banis he departit þare; 440
 and in a kirk has he downe
 ane halfe, and ane wthir sonê
 In ane wthir reuerently,
 till domyseday quhar þat þa ly.
 a, Rowme, þu aucht blitht to be, 445
 þat had sic techare to kene þe
 Cristis ewangell; first, quhen þu

wes mastres of errour ; and now
 discippil mad of suthfastnes !
 þai ar þi frendis neuir-þe-lese, 450
 sut[h]faste hirdis, þat has þe
 playntit in hewine reme to be
 bettir and happliare.
 and þai, þi firste faderis war,
 of þe quhilk [he þat] firste rit þe, 455
 gafe þe name and fowndit to be,
 throw browthir slawchtir can þe file ;
 þat wes gret wikitnes and will.
 þa ar þai sa helit þe,
 þat þu art digne callit to be 460
 now haly folk and pepill chosyñ,
 as gud þat fra ill ar losine.
 of kinge and presthed þe gud citte
 þu art callit, worthy to be
 Fol. 13 b. mychtyare throw religione 465
 þan wardly dominacione.
 þis þu throw mycht of *empriour*,
 has hyit bene to gret honour ;
 3et cristine throw þe mar availis
 þan victory of gret batalis ; 470
 for ma now cumis to þe,
 throw þi patrōns helpyne to be,
 þan euir 3et comē of victory
 to þe, or of þi chewalry.
 for-þi suld þu gret Ioy may 475
 of sic hirdis and fadderis twa,
 throw [quhom] all *crist[i]*ne honouris þe
 as hevyde of al cristianite.

Now folowis in þis *processe*,
 how þat sante paul conuertit was, 480
 þat conuertit þe sammyn 3ere

þat criste tholit for ws here,
 and þat sammyne 3ere with-all
 þat stewene stanit ded can fall.
 bot criste tholit of fre will 485
 þe aucht kalente of Aprill.

þe thred day of august þat 3er
 sante stewene wes slane without wer.
 of februar̃ þe aucht kalend,
 or þat 3ere come till hend, 490

god of his grace conuertit sawle,
 and [mad] of hyme þe prechour paule.
 and þir ar resonis thre, for quhy
 haly kirk now commonly
 of his conuersione mais feste. 495

and low þe firste, þat is nocht leste,
 þat na mane for grewous syne
 sal disparit be pardone to wyne,
 considerande quhou þat paul was
 guilty, and 3et wane goddis grace. 500

þe tothir is, þe grete blythnese
 kirk had efter sorowfulnese,
 as he, þat firste wes cristis fa,
 and in thra will his men can sla,
 become to þame sic frend, þat he 505
 for þame dred nocht for to de,
 na lewit nocht for manis blame
 to preche of criste þe haly name.

þar-for, quhow he conuertit wes
 I sall tell her, mare na les. 510

quhene Iowis mad þame bowne
 To dinge sante stewyn with stanis done,
 þar clathis by paulis fet kest þay.

Fol. 14 a. 3et stewene for þame euir can pray,
 bot it mowcht nocht on þame lycht 515
 for þar gret wikitnese and plycht.

3et wald *nocht* god his prayer
 war in wane in þat sythtware,
 bot þe meryt of It gerte he
 In felone paule translatit be ; 520
 for he schupe þam all to schame,
 þat euir trowit in *cristis* name,
 for-þi he sped hym *rycht* gud spede
 to þe preste of þar presthede,
 and purc[h]aste *lettris*, and cañ pase 525
 to þe gret cite of damase,
 to sper gyf he ony þar
 mycht fynd, þat in *criste* trowand war,
 to bring þame to *Ierusalem*
 faste bundyn, wemene and mene, 530
 martirdome to thole þare,
 for þai trewit in sic lare.

Ðan went he furth soñ in hy,
 with sere men in-to company.
 and as he went ewine furth *rycht*, 535
 fra hewine schane doñ a mekil *lycht*,
 and vmlappyt hym soñ all ;
 and he with þat to 3erd can fall.
 and as he at þe 3erde lay,
 he herd a voice to hym say : 540
 “saule, saule, quhy warrais þou me?
 for *is it* *nocht* hard to þe
 agane þe brod þu for to prese?”
 þane askit he, þat lyand was :
 “quhat art þu, lord?” sad he in hy. 545
 “Ihesu of nazareth,” he sad, “am I
 þat þu warrays, þat is to say,
 all þat trowis in myn lay.
 bot ryse and gange in þe citte,
 and þar it sall be sad to þe 550

quhat þu sal do." And þar withal
 þe meñ, þat with hym war, al
 stud abaysit in þe way;
 for þat voyce þai þar hard say,
 and þai saw na liffand mañ. 555
 bot saule, þat fra þe 3erd vpwar,
 with flesly ewine he na se mocht,
 for he had bene lang blynd in thocht.
 þane þai, þat war in company,
 be þe handis hym tuk in hy, 560
 Fol. 14 b. ande led hym furth in-[to] damasse.
 and þare he thre dais fullely was
 bot met na drink, na myicht nocht se.
 meñ trowis, [that] at þat tyme he
 was tawcht wele be þe hali gast 565
 þe ewangele þat hym likit beste,
 as he to þame of galathas
 sais, no mañ his master was,
 na of nane had he techinge,
 bot of Iheru throw his schewinge. 570
 In þat towne wes a lele man sted,
 þat ananyas to name had,
 to quhowme god sad in visionê:
 "anantias, ryse, mak þe bownê,
 and of þis towne pase til a rew, 575
 quhare þat Iuda dwellis now,
 and sek ane saule till his name,
 þat beris of tharse till his sornome;
 for, lo, he prais, I say þe."
 to god agane þis answerit he: 580
 "and I haf herd fele gud men say,
 at þat man has done gret il ay
 to þame, þat ar to þe lele meñ
 In þe townê of ierusalem,

554. for þi he venyt þat þai hard say.

559. þat þai.

and for þat cause is cumin hiddy, 585
 to gaddir sik men all togiddir,
 to haf þam to þe forsad townê,
 for þi sak to thole passione."

quod god: "til hym gang, I byd þe,
 for he weschele is to me 590

chosine, for to berē myn name,
 forowut dowl of manis blame,
 before kingis and folkis fell,
 and to þe sonnis of israel;
 for I hafe schawit hym quhat he 595
 mone thole for þe sayk of me.

for I haf mad of felonê sawle
 a leile prechour, and callit is paule,
 and of a felone wolf eke
 a lame I haf mad hym mek." 600

but mar þan passit anany
 to þe howse of Iuda in hy,
 and one paule his handis lad,
 and, as god bad hym, þus he sad:
 "paule, bruthir, god Ihesu send me, 605
 þat in þe get apperit to þe,
 þat þu þi sicht ma hafe in haste,
 and be fillit of þe haly gaste."

Fol. 15 a. And with þat word fel fra his ene
 mirknes, as þa skalis had bene, 610
 and he þat sicht þane gat, and rase,
 and anany hym baptiste has.

and he tuk mete, and confort had,
 and þar with discipulis abad
 a quhyle, þat war in-to damase; 615

and syne to synagogis cane pase
 and prechit Ihesu criste alsonê,
 sayand þat he wes goddis soñ.
 þan all þat harde, wondir hade,
 and sik spech of hym þai mad: 620

“Is *nocht* þis he, þat all þe meñ
 werrayt in *Ierusalem*,
 þat euir callit one *cristis* name,
 and now to prech it has na *scham*,
 and for þat cause com̃ her to fynd 625
 sic *cristine* folk, and þame to bynd,
 and to *ierusalem* þame to led
 to þe *prince* of our presthed?”
 and ay þe mar þat þai sad þat,
 þe fer mare he his strinthis gat, 630
 and *schamyt* faste þe Iowis fele,
 þat in-to *damase* þañ *can* dwell,
 affermand ay þat *Criste Ihesu*
 wes goddis sone in for to trow.
 and þan þe name of felonê sawle 635
 wes turnyt in to prechore paule,
 þat all þe warld be *lycht* of *preching*
 to þe suthfaste trewcht *can* bringe.

off petir and paule haf 3e hard,
 and how þat nero *with* þam ferde, 640
 and how þat þai for *criste* war slane.
 now will I tell [3u] of þe payne
 þat nero tholit, as was skill,
 for tyranñy and dedis ill.
 and *pocht* it be ypocrifa, 645
 I will be-gyne at *seneca*,
 þat to nero, þat tyranñ kene,
 In all tyme had master bene,
 and techit hym full mekil wit,
pocht þat he na folowt it. 650
 þis nero worthit ay of ned,
 throw o *custum* of his barnehed,
 ryse ay quheñ his master com̃ nere,

621. Is nocht he þis.

aganis his will þocht it war,
 And do hym reuerence; and for-þi 655
 It missat hym grettumly.
 and als þis senek forthirward
 for his trawell asskit reward;
 bot nero, as a wekit mañ,
 has fundin ane enchesone þane, 660
 þat it ganyt nocht þe emprioure
 til do till ony mane honour.
 and for hym worth[it] honour do
 til seneca, he sad hym to,
 þat he suld chese quhat kind of tre 665
 hym lykit one to hangit be;
 vthir reward he suld hawe nan.
 þan sad seneca, makand mayne,
 for myse, or for quhat cause he
 sa to dede suld put be. 670
 þane nero, þis wekit fowle,
 gert set his masterē oñ a stule,
 and owth his hevid sittand þar
 brandiste a brand þat scharply schar.
 and quhen he saw hym sa sted, 675
 for þe scharpe sword ay ves he rad,
 and with þe hewid wald eschow,
 þan sad nero: "quhare for now
 bowis þu þi hed for dowl of sword?"
 þane seneca sad hym þis word: 680
 "for I ame a man in dowl sted,
 and nedly fore dede mon be red."
quod nero: "I am ay red for þe
 as I a barne wes wont to be;
 þar-for wit þu þat in radnes 685
 I ma nocht luf in hartly es,
 till þat þou luffis." þan seneca
 sad hym: "sene I ded mon ta,

I ask for reward and med,
 þat þu will tholl me to bled 690
 In a bath of myn armis twa,
 þat I þe ded ma softly ta."
 þane sad nero: "se, þat be downe
 swith, for þu sall dee alsone!"
 þane seneca in þe bath 695
 leit hym-selfe blud of armis bath,
 and bled to ded. 3et summan sais
 þat he deit all wthir wais,
 as of a fellone poyssone,
 myngit and mad be tresonê; 700
 bot quhedir sa suld be na strife,
 for nero gert hym lose þe lyf.

syne eftir þis nero wes brocht
 In sa mekill wodnes of thocht,
 þat he his awne modir gert sla, 705
 suppos fele þar-of wes wa,
 for nedly he wald se þe place,
 quhare-in he consawit wes,
 and all þe tothir instrumentis
 he gert vnhele in his presence. 710
 and ay as men war hyr scheland
 þai prewetes, and scho murnand,
 he had gret ese of hyr hard pyn,
 and blythtly bad bringe hym þe wyn.
 Fol. 16 a. and with his modir þus he ferde, 715
 for, passand þe towne throw, he herd
 a womane with barne traweland
 ful pituysly, and sar granand;
 for-þi he thowcht þat he wald se
 ye cause of hyr Infirmyte 720
 In his awne modir, and nane ellis,
 but pety, as þe story tellis.

713. and.

716. þe herd.

and sum, þat war till hym prewe,
 seand his gret Iniquite,
 sperit at hym, quhy he did sa 725
 fellely his awne modir to sla;
 for, gyf he wit quhat wa þat scho
 for hym tholyt, he suld nocht þat do:
 "for is na payne, we wele þe warne,
 In life sa gret as to ber barne; 730
 and law warnis, and lofe forbedis,
 þat ony chyld, þe modir fedis,
 suld defowle þe modir þat hym fed
 of hir wame in þe preue sted."
 þe tyrand þan can to þam say, 735
 þat he wald be hym-selfe assay
 how hard panis, ore how sar
 his modir tholit, þat hym bare.
 mony medicinar[is] for-þi,
 and masteris in philosophy 740
 rycht awful þan can [he] warne,
 þat þai suld mak hym with barne.
 sad þai, Impossible thinge
 was til do his ȝarnynge,
 for natur tholyt it nocht to be done. 745
 þane to þame sad he sone,
 bot þai did It, þai suld de.
 þan þai, þat wyse war and sle,
 but persawinge sudandly
 a padok gert hym drink in hy, 750
 and syne throw thar suttellite
 In his wame gert it fosterit be,
 þat his wame bolmyt ner and rafe,
 a-ganis kynd for þat he strafe.
 bot þai fosterit hym neuir-þe-lese 755
 with sic dietis, as cordand wes
 for þe padok, and sad, sic fowd

727. *wit* has been altered by a later hand into *wist*.

753. *bolmyt*.

756. *cordans*.

was for his barne and hym gud.
 his breth hym grewit mar & mare,
 and he, þat mycht nocht thole sic sare, 760
 sad til his medicinaris, þat he
 wald of his barne deliuerit be,
 for he mycht nocht leste in lyff
 In sik panys and sic striff.
 for-þi he sad he suld þame sla, 765
 bot þai hym losyt of syk wa.
 þane ordanyt þai a potoñ,
 Fol. 16 b. to ger hym caste owt þat poysson,
 þat hym handlit sa faste,
 till a fowle padow at þe laste 770
 he keste, þat wes laythe to se.
 þan at his masterē askit he,
 quhar-for his birth wes sa wile,
 sa foule, and sa horribyle.
 þan ansuerte þai, be-cause at he 775
 a-gane kind wald deliuerit be.
 þan sperit he rycht besyly,
 gyf þat he wes sa wgly
 quhen he wes borne; and þa sad, “3a.”
 þat vgly padok þan gert he ta, 780
 and in a towre of stane gert he
 It besyli fosterit be,
 till at it liffit; and it wox sa,
 till þai, þat war wele far it fra,
 micht her it zele a wel far way. 785
 for-thi þat place callit þai
 laterent, quhare ful gret pardonē
 Is now in rowme, and deuocione.

and in ekine of his mysded,
 It hapnyt nero for to red 790
 of troy þe gret distruccione,
 at quhylum wes sa far a towne,

and syne wes brynt halely.
 of swilk fyr he had ferly,
 þat wes sa gret and lang lestand. 795
 for-þi þe tyrand tuk on hand
 for to byrne þe gret cite
 of rome, sic a fyr to se
 as was þe fellone fyr of troy,
 In yll þe tyrand had sic Ioy. 800
 þan tyrandis he callit hym till,
 and, his wikitnes to fulfill,
 bad þame in all þe partis of rome
 set fyre at anis but ony howne,
 þat he mycht stand his towr In, 805
 and se all to-geidir byrne.
 þane þai cuth soñ fulfill
 of þat tyrand þe wikit will,
 and, hym sa till emplece,
 þai gert rowme bryn vpe in a bles ; 810
 and Ithandly it brint sewin dais
 but cessinge, as þe story sais.
 and all þat tyme owt of his towre
 þe fyr beheld þat fell tratowr,
 and sad, It wes þe farrest fyre 815
 þat euir he saw, sene he wes syr.
 and of þis tyrand sais þe buk,
 with goldine nettis he fesche tuk ;
 and of þe syngyne als cuth he mar
 þane all þe me[n]stralis at þat tyme war ; 820
 and he as wyff wald wedit be
 wmquhill to man, and quhyll walde he
 tak hym a man in sted of wyff.
 of þis tyrand sic wes þe lyff.
 and 3et, amang ill dedis ma, 825
 his awne brethir he gert sla.
 als he slew petir and paule,

803. and bad.

Fol. 17 a.

till eke þe tynsale of his sawle,
 and [did] fell vthire Ill dedis fer,
 þat war lange to rekine her. 830
 þe meñ of rowme ful noyt wes
 of his foly and his wodnes,
 and thowcht to thole hym no mar,
 na till his felony mar to spar,
 bot erar thocht hym to sla. 835
quhane he persawit it wes swa,
 [he] fled allane owt of þe towne,
 willand in wastine vpe and done,
 and fand a tre, and it schapit
 with his tetht, and syne oñ It 840
 slewit hym-self rycht to þe hart,
 and offerit to þe fend þat mart.
 bot it is red in wthir place
 þat, in a wod as he wandrand was,
 wolfis hym rafe, and drank þe blud, 845
 þat to Ill ay thocht sa gud.
 and þai of rowme, quhen þai hym socht
 in wildirnes and fand nocht,
 come a-gane, and þe padok fand
 In a rownd tour still zelland, 850
 and gert men haf it owt of towne,
 and bryne [it] þar, as wes resone.
 þis wes nero for his felony
 wele punyst, as [he] wes worthy,
 þat mony thowsand gert sla 855
 for cristis sak in dowte and wa.
 bot for þe panys þai can fele,
 god has þame rewardit wele
 with hevynlyk Ioy and lestand bliß,
 þat he has grathit for al his ; 860
 quhare hele beis ay but seknes,
 3outhed but eld or wrechitnes,

fulth but *hungir* or wantinge
 of goddis fud, or hard *ȝarniŋge*,
 ay lestand lykine *wit* fredome 865
 but seruitut or thrildome,

Fol. 17 b. -blowmand bewte but wane or smyt
 of sawle and body to-giddi*r* kny*t*,
 but ded ay lestand lyf,
 and habundance of pece but strif, 870
 sikirnes but dut or dred,
 full knowlage of alkind ded ;
 er ma nocht her, na e se,
 na in hart comprisit be
 þe gret Ioy, þat god to med 875
 has granttit þam, þat will hym dred.
 þe quhilk Ioy petir and paule
 browkis now in body and sawle ;
 and nero wa, þat can nocht blyne,
 In hel tholis for his syne. 880
 for-thi war gud to lef þe play,
 to lestand payne þat ledis ay,
 and her þis fleschely delyt
 moñ cesse, men wat nocht how tyt ;
 for-þi quheñ þe play best is, 885
 best is to lefe þan I-wyse.

of þis nero quha wald for-þi
 behald þe dedis verraly,
 þat luffit sa þis schort delyt,
 þat he mon euir dwel in syt, 890
 als wele in body as in sawle,
 and wald syne luk to paule,
 þat conuertit and lewit his syne,
 and of Ihesu sic luf can wyne,
 þat he is mad til ws merour, 895
 þat na man suld for gret errour
 fal in wanhope for to purches

eftir syne of god þe grace,
 þe doctor gregor sais þar-by,
 þat nothir stekis fra godis mercy 900
 of þe fel syne þe quantite,
 na 3et þe gret enormyte,
 na 3et þe latnese of þe howre,
 ellis þat till our saweour
 þe will of þe man k[n]awyn be, 905
 as be sanct paule we ma se,
 þat rocht of na wardly thinge,
 ellis þat he mycht criste Inbringe.
 for-þi in his pystil, he wrat
 to þame of rome, [he] sad þusgat, 910
 þat he tholit trawal ful gret,
 and als bath gret hungir & het,
 and þat he wes oft in presonê
 for cristis sak, but resonê;
 and of þe Iowis he can tak 915
 gret dispyt for his master sak;
 wondis fyfe tymis fourti, ane lese,
 Fol. 18 a. and strakis one his nakit flesche
 with a swerd, fel and Ill,
 mad for sic cause of litill skil; 920
 and with wandis dongyne sar,
 for þat he prechit cristis lare;
 and anis als stanit wes he;
 and thriis fchipe-brokine in þe se,
 and all þe nycht hale and þe day 925
 at sey-grownd, he sad, he lay;
 and ofte tym tholit he gret wath
 In gattis and in wattir bath;
 and a-maṅ thefis and his kyn
 he wes of[te] tym parele In; 930
 and in cites and wildirnes
 in gret parele ful oft he wes;
 and a-maṅge þam þat war fals

he wes ofte in parele als ;
 and trawel *with* dule and wrak 935
 he tholyt ofte for *cristis* sak ;
 and in a creile or þe wall
 of damasse he wes lattyn fall ;
 owtwart thingis *neuir-þe-les*
 owtane, þat wes þe besynes 940
 þat he had of all þe kirk,
 þat is, þat al men suld wel wirk.
 for quha-sa had Infirmite,
 þare-for wes paule sek as he ;
 and quha for his gilt tholit blamê, 945
 * paule for hyme brynt for schame.
 & thocht þat he was rewyst ewine,
 as hyme-self sais, to þe thred hewyne
 & syne in paradis, quhare he
 herd, as he sais, *priwete*, 950
 as It afferyt nocht to man
 to spek þat thing, þat [he] herd þan ;
 of þis *yet* þan na Ioy had he ;
 bot ay of his infirmyte
 he had gret Ioy ; for þan, he wist, 955
 Crystis vertu in hyme suld reste.
 & als, as sais a gret doctor,
 of alkyne folk sanct paule had cure,
 & he was wischeall chosine, throw
 to berê þe name of swet Ihesu. 960
 & he to Ihesu *criste* was ayre
 of wisdom in þe vertu fare,
 & fillyt all þe world wele nere
with cristis [e]wangel, þat is clere ;
 Fol. 18 b. & [at the] last Iugment sall bryng 965
 nere hand all meñ befor þe kyng.

950. held.

953. yethe.

* Here begins another hand, and continues up to the end of folio 21.

& for sic cause he *trawalyt* mare
 þane all þe postilis, þat *euir* ware,
 for till gere all men leif þare syne,
 & þare sawlis to god to wyne. 970
 laith of lysing als taucht he
 til Ilke man in his degre,
 to *princis*, lordis, & pure men,
 to *thrillmen* & to women,
 & to 3oung men als gef he lare, 975
 & faddire & modyre, þat þaim bare,
 to licheouris & to continent,
 till all he prechit his entent;
 &, schortly, he was hym allane
 a commowne man till *euirilkane*. 980

[A]nd quhen þat he brocht was to rome,
 befor nero to thole doume,
 all þat euire war of Iowis lay
 Come to sanct paule, & þis can say:
 "Defend oure lacht, we pray þe now, 985
 sene þu art borne man of hebrew!
 cause of folk þu suld defend,
 & *thol* It cum till spedfull end.
 syne *circumcydit* of þaim is nane,
 & *circumcisione* þu has tane, 990
 & þow, as ws think, vald put don
 þe lacht of *circumcisione*,
 þar-for, quhen [þu] seis petire ma,
 sustene our lacht agan hym ay;
 for he fayndis bath lat & ar 995
 for to distroy quytly our lare;
 for bath our sabbot & fest-day
 he forcis for to put away."
 þane said paule: "quhen I petir se,
 3e sall apertly prawe be me 1000

988. & tholit It cum.

þat I ame verray Iow, quhen I
 þe *circumcisi*one suthly
 & þe sabbottis sall aprowe ay;
 for god hym restit on þe VII day,
 Fol. 19 a. als our elderis lacht ws leyrit. 1005
 quhy suld þane petir sa be steryt,
 þat he ymang þe folk suld preche,
 or ony new law to þame teche?
 þarfor lat hyme cum now to me,
 & yhe but Ire or wreth sall se 1010
 hym ourcumyne, suppos he ware
 fere wisare; bot gif his lare
 throu witnes be approwit now
 of þe ald bukis of hebrew;
 & gif It swa be, we mon all 1015
 obey till his lare, gret & small."
 quhen þis was herd, but mare went þai,
 quhar petir was, & can hym say:
 "paule appostill is cumyne; loo,
 we pray þe þat þu cum hyme to; 1020
 for he is bundine, & but leife
 to cum here, he ma nochit eschewe."
 quhen petir þis herd, he was blyth,
 & with þame went to paule alswyth.
 & þai bath, fra þai sammyn met, 1025
 for pure pytte & Ioy þai gret;
 & Ilkane of þame tald til vthire,
 as bruthire suld do to his bruthire,
 all hale þare trawale les & mare,
 & þe gret dout þat þai in ware. 1030
 syne one þe morne richt ayrly
 to paule come petir full freyndly,
 & fand a multytud wele greit
 of Iowis, stanand at his yhat;
 & was þar a full gret strife þare 1035

1003. tell.

1005. and.

1008. now.

betwen þe Iowis & folk, þat ware
 Conuertyt to god throw his grace.
 for þe Iowis in þat place
 sad : “we ar of ryall kyne,
 of goddis dere frendis chosine, 1040
 Abraham, ysaac & Iacob leile,
 & prophettis, *quhome with* god *can* meille,
 & schaw to þame his priuete,
 & his ferlyis he leit þame se ;
 Fol. 19 b. & yhe are cumyne of folk but drede, 1045
 þat god wrocht nathing in þare sede,
 bot þai till wrechit ydolis ay
 has bene seruandis ; þis is na nay.”
 & þan þe folk, þat cristine ware,
 mad to þe Iowis sic answeare : 1050
 “fra þat we herd þe suthfastnes,
 we left ourre errour mare & les,
 & ar set now in þe richt way,
 & suthfastnes sall folow ay.
 bot yhe, þat wat 3our fadderis lare, 1055
 & of prophettis þat wysmen ware ;
 þat dryfut passit throu þe se,
 & saw 3our fays drownyt be,
 & till 3ou one þe day *can* pere
 of full gret licht a gret pillere, 1060
 & syne till 3ou apone þe nycht
 It apperyt & gef 3ou licht ;
 for met of hewine gef 3ou manna,
 & stane gef yhou wattir alswa ;
 bot nocht-witstammand syk gud dede, 1065
 þat god wrocht for 3ou in to nede,
 of þe gret gold, þat yhe þan had,
 ane ydoll of a calf 3e mad,
 & honour[t] It, & had na thocht
 of þe gret gud, god for 3ou wrocht. 1070

1042. *come*=*quhome*.1046. *nathink*.

bot we, þat neuir sic thing had sene,
 in þat god trewis wele bæt wene,
 þat yhe haf left, & trewis now
 in error, þat ma nocht helpe 3ou."
 & till þat þai war þis striwand, 1075
 petir and paule war 3arne prechand
 to þame þat lang tym striwine had,
 & gud acord betwene þaim mad.
 of petir syne throu þe preching
 god schawyt þar a ferly thing, 1080
 þat of þe folk full mony ware
 conuertyt throu þe postilis lare.
 & ymang wtheris treutht can ta
 þe wyf of Nero, libia,
 na to agrippe, þe prefet, 1085
 to be cristine vald nocht lat,
 þat had to name agrippyna;
 & vthir women mony ma
 þar husbandis left for heile of saule,
 & aneherdit to petir & paule. 1090
 & mony knychtis þar erreure,
 þat war dere to þe emprioure,
 left, & þar knichthed alswa,
 & cristis treutht rycht þare can ta,
 sa þat þai wald fra þame na was 1095
 Cume to þe king, na his palas;
 bot trewit trewly to sanct paule,
 & throw hym wan þe heile of saule.

[D]ERe lord, quhat sall we say
 of awfull doume apon þe day, 1100
 quhen þat we sall gif strat reknyng
 befor þe aughtfull Iug & king
 of all þat we haf sad or wrocht;
 and als of oure maste priwe thocht,
 & wat þat we na gud haf done? 1105

for-þi full sare vs *bird* to mone
 to þis paule, gif we gud tent tak,
at gud ensampill can ws mak,
 hou we suld wirk till we are here,
 þat we but dred mycht þane apere. 1110
 bot, allace! how worthy ar we,
 one þat day, to condampnyt be,
 quhen we, þat in a man se *may*
 all gud but want, suthly to say,
 we set neuir oure cure na hart 1115
 of sic gud to gat ony part.
 & yheit a flesclyk man was he,
 & lyk till ws in sic degre,
 and lyf & sawle lyk ws he had,
 & in þis warld [his] duelling mad; 1120
 zeit þane of thewis fare to se,
 condicione and honeste,
 þe vertu of will þare to mare,
 he transcendit all men þat þare,
 or yheit þat befor hym had bene, 1125
 as þai suld say þat had hym sene.
 and all his dedis mare & les
 war witnes þat þis suthfas[t] wes.
 for-þi till hyme in hewyn is mad
 sic Reward as he seruit had, 1130
 till he in þis erth duelland was,
 in presone of euire brukill fleschias.
 þarfor I pray hyme þat I may
 of þis warld sa depart ay way,
 þat sawle ma fra þe body twyne 1135
 bot schame, or deit, or dedly syne.

Fol. 20 b.

gregour of twryne alswa sais,
 þat Iustine yungre in þai dais,
 þar was a man disparit swa
 þat he a stalowart gyne can ma 1140

1106. bred.

1108. &

1113. in þat a man se nay.

1128. was.

to hang hym-self with be þe hals,
 at þe tusing of þe feynd fals.
 nocht-þan he had in custum ay
 deuotely to sanct paule to pray,
 & quhen þat he did ony thing, 1145
 he wald call paule in helpyng;
 & tyd hym to do swa þare,
 quhen he [þe] rape mad al zare,
 sayand: "sanct paule, I pray þe
 þat þou wald cum now, & helpe me!" 1150
 þan come a schadow full hugly,
 -blak & blay, & stud hyme by,
 & sad hyme: "man, do furth þi dede!
 quhy houffis þou? quhy has þou dred?"
 for-þi þe man was graithand ay 1155.
 þe girne, & yhet þan can he say:
 "sanct paule, helpe me now but bad!"
 with þat þe gyrne wes redy mad.
 þan a schadow rycht nerehand,
 as of a man, saw by hym stand, 1160
 & to þe first schadow can say:
 "þu wekit spryt, ga hyne þi way!
 for paule, þis manis adwocat,
 is cumine till hym now fut-hat."
 with þat þe foule schedow can fle; 1165
 & þan þe man thocht weile þat he
 had mysdon in his entent;
 for-þi he can hym sare repent,
 & gretly lof[it] god & paule,
 þat wald nocht thole hym tyn his saule, 1170
 na of þe feynd confundit be,
 as þan to purpos tane had he.
 for-þi to god be honour ay,
 as we alsinful acht to say;
 & helpyne to all worldly men 1175
 In hewyry tyme! say we Amen.

1155. gruchand.

III.—DE SANCTO ANDREA.

Fol. 21 a.



FF sanct Andrew now folouys next,
 þat bar þe mekest hart in breste,
 In word, in tho^{cht}, or yhet in dede,
 of ony man, þat we of Rede,
 & to petir full brothire was, 5
 as be kynd of manis flesche,
 & in passione ewine fere;
 for one þe cors bath ded þai werē.
 eftire cristis assencione,
 & þe postulis dispersione, 10
 sanct Andrew his way can tay
 towart þe towne of nischia.
 In more Iynd Mathew prechit,
 & cristis lare þe pupill techyt.
 bot þai refusit his preching, 15
 & hym in presone fast can thring,
 & bath his eyne felyly put out,
 thinkand to slay hyme syn alowt.
 þane come till andrew ane angell
 one cristis halff, & can hyme tell, 20
 þat he suld pas to murgundy.
 & Andrew sad till hyme in hy,
 þat he knew noch[t] [t]hydir þe way.
 & þane þe angel can hym say,
 þat he to þe sey-syd suld fare, 25

1. The initial letter is wanting.

1. 19. 22. 39. Andꝑ.

15. for.

& he suld sowne a schype fynd þare,
 quhar-in he saile suld one þe se.
 & his bydding fulfillt he.
 & he rywð richt happely
 At þe cite of mærgundy, 30
 & to þe pressone in a rese
 went, quhar þat matho præchand was,
 & fand hyme festnyt ryçt fast þare,
 -& for his disesse gret ful sare.
 þane crist, for till confurd þam bath, 35
 clere sicht to mathow gef full rath;
 & fra þat his sicht was hyme lent,
 till Antioch ryçt sowne he went.
 & Andrew þar a quhile duelt still,
 cristis teching præchand þame till. 40
 & þai war wrath, for mathow
 eschapit was; sone tuk Andrew,
 & band hyme Rath bath fut & hand,
 & bittirly with schurgis dange,
 Fol. 21 b. till his blod out in foyssione rane. 45
 bot he for þame yhet prayt þane
 sa increly, þat in þat place
 halely þe folk conuertyt was.
 And he in antioche alsone
 passit richtrath, fra þis was done. 50

quhar a gentill 3ong man but bad
 come, & with hyme duelling mad,
 Agane þe will of all his kyne;
 And þai þan in dispyt of hyme,
 In fyre þe house set, quhar þai twa 55
 þare luyne in þe towne can ma.
 quhen þe fyre was all one hycht,
 withine & out was brynnand brycht,
 þe young man hynt deliuerly

a wattir crowat, stud hyme by, 60
 & kist wpwart agane þe bles,
 & swyth þe gret fyre can he mes.
 þane þat 3ong manis kyne in hy
 sad, he was wechyt, sekyrly!
 & ledderis dressit apone hicht 65
 to get in; bot þai tynt þe sycht,
 & mycht nomare do, as for þane.
 for-þi of his kyne sad a man:
 “we do foly, þat wirkis þus;
 for god with þame is agains ws. 70
 þarfor sesß all, for dout þat he
 confundis [vs] for our cruelte!”
 & fele of þame, þat þis has sene,
 be-come cristine throu baptysing.
 bot all þe kyne of þis 3ong man, 75
 fra fyfty dais war gan fra þan,
 deide, & in a grawe war dycht,
 for þare trespas, throu goddis mycht.

[A]ne woman was þat tyme nere by,
 þat wedyt was wilfully 80
 with ane murthire, & was with barne
 with hyme, þat turment hir 3arne;
 & god hire send gret seknes ek,

Sequitur effectus e. c.

Fol. 22 a. * to punyce, and till mak hir mek.
 þan send schow eftyr hyr systir, 85
 and tawld how it stud with hyr,
 and bad þat scho suld oñe one
 requir þar goddis, dame dyone,
 till helpe hyr þane but abad.
 dyane answer to hyr mad: 90
 “quhy prais þou me, þat na thing may

73. & fele y of þame.

* Here the principal copyist resumes.

helpe þi sister? bot ga þi way
 till andro, cristis appostill,
 and byd [hym] ga þi sister till!
 for he ma helpe hyr, sekirly, 95
 throw vertu of his god in hy."
 þane sante andro sone scho schocht,
 and till hyr cister sone hym brocht,
 þat in poynte wes periste to be.
 and in þat voice till hyr sad he: 100
 "wikit women, þou tholis þus ill,
 for þu arte maryt a-gane skill,
 and has conssawit giltfully,
 and conssalite þe fend wikitfully.
 3et þane for-think þi sene, & trow 105
 In þe lar of criste ihesu,
 and þat ded thing, þat is in þe,
 þu sall caste owt, and wariste be."
 and sone, as he cañ tell hyr till,
 full suthfastly till hyr befell. 110

thane com a man to hym of case,
 þat to name had Nicholase,
 and sad hym: "lord, now haf I
 -of myn elde 3eris fowrty,
 In þe quhilkis I serwit ay 115
 to lichory bath nycht and day;
 bot to resiste þe fendis will,
 I bar one me þe ewangele,
 prayand god of his pytte
 to gyf me grace chaste man to be. 120
 bot I am richt nocht 3et þane,
 I þat synnyt as wekit man;
 and þocht I lefit for a quhyle,
 I turne agane to þat sine wyle.
 syne hapynnyt atym þat I, 125

enflammyt throw full lichory,
 for þe ewangele þat I bare
 one me, forowtine ony mare
 to þe bordale I wente ine hy,
 to fulfill myn lichory. 130
 and þar a womane can me say:
 'þu wrechit ald man, ga þi way!
 for þi-selfe goddis angel Is,
 Fol. 22 b. and to cum her þu doys myse;
 þar-[for] fand nocht to nyicht me, 135
 for farly thinge I se oñ þe.'
 þane of hyr word haffand ferly,
 I wmbethocht me in-till hy,
 þat I þe ewangil oñ me had;
 for-þi I fled away but bad. 140
 and sene þat þou haly man is,
 pray þi god to forgyff me þis!"
 and quhen Andro herd hym [sa] say,
 he [can] gret, and but delay
 prait for hym fra morne til nowne; 145
 and, quhen þat he had sa done,
 sad, met no drink he nan wald,
 till he wyste, þat till þat ald
 god had remittit his syne quytly.
 þe thred day efter þat in hy, 150
 throw ane angel wes hym tald,
 þat god forgevine had þat ald
 at his prayer his gret trespas;
 bot, as he in penance wes,
 sa suld þat ald his penance mak 155
 In prayer, almus, and in wakk.
 þane he sex owkis but were
 fastit in bred and wattir clere,
 and ful of gud wark 3ald þe gaste.
 þane till androw sad god in haste, 160

147. and sad.

156. walk = wakk.

þat nicholas he gert hym wyne,
þat suld hafe bene tynt for his syne.

ane vthir 3ounge man wes by,
þat til andro sad prewely:
"my modir, þat oft beheld me,
had sic delyte in myn bewte,
þat scho me fandyt beaily
to syne with hyr in lichory;
and for I wald nocht do hyr extent,
scho dressit me al for to schent.
for quhen womaen wald do sic myse
with man, and refusit is,

165

þar is no ber so fell no thra,
quhen hyr quhelpis ar tak his fra.
Richt sa thocht scho to ger me de
With hyr felowny and falsed sle,
and wrik is me hyr wekit will;

175

þar-for scho 3ed þe Iuge till,
to plen3e þat I sic vikitnes
wald with hyr do and foulnes.
þarfor to god for me þu pray,
þat I eschape with þe lyf away,

180

Fol. 23 a.

quhen þat I sall accusit be
falsly for sic Iniquite;
for þe day I sall appere
þe Iugis sentence for til here,
I sall for errour hald me stil.
I dar nocht answer ocht þar-till;
for þe self ded sal mar lik me
þan myn modir defamyt be."

185

þan hapnyt eftir þat,
to do law þe Iuge set,
and gert þe 3onge man soñ apper,
quhat his modir wald say, to her.

190

sanct andro went *with* hym als * 195
 -to þat felone plant and fals,
 and quhat euir scho sad hym till,
 he answerit *nocht*, bot held hym still.
 sante Andro þan, þat wist hir will,
 befor þe Iuge sad hyr till: 200
 “þu cruel and wekit wyff,
 þat lyk is þe nan in lyff,
 wald þu for þi lechory
 ger þi soñ de here foulely?”
 þane sad scho to þe Iuge soñ: 205
 “myn barne, þat þis has me doñ,
 to þis aldman enerthand is
 to foster hym in to sic myse.”
 þe Iuge, þat þan wes wrath,
 gert bynd þe ȝounge man rath, 210
 and put hym in a sek to mere,
 þat was enoynt *with* pik and ter,
 and kest hym fer in þe flud;
 syne tuk Andro, quhare he stud,
 and dange hym in a dongeone depe 215
 þat he na schapit, bad to kepe,
 till he hym thocht be avysment,
 how he *mycht* hym maste turment.
 as Andro on þis preson lay,
 to god of hewine can he pray; 220
 and thonner [cam] in þat sitht-war,
 þat strak till ȝerd all þat war þar;
 and fyr schacht can þat samyn wyf brine,
 þe pupile seand, fore hyr syne.
 to sante Andro þane mad requeste, 225
 þe puple, for þat tempaste,

212. *with* is written between the lines in a later hand.

218. þocht.

219. *preson* is in the margin in a later hand.

225. þai mad.

* The MS. inserts lines 195, 196, between lines 186 and 187.

and it wes cessit at his pwyer sone.
 and þe Iuge þan but hone
 trewit in criste, and howys was,
 and al his menþe mar and lea.

230

Fol. 23 A.

eftir þis sancte Andrew can ga
 to þe cite of Nicea.

and þa of þat cite cas hym say,
 þat, ners set uas by in þe way,
 sewine fendis fers and fell,
 and al þat passit by cas quell.
 þar he to god for þam cas pray;
 and þai fendis but delay,

235

In forem of hundis, cas apere
 mekly befor al þat þar wer.

240

and he bad þame opynly,
 þat þai suld hald þar way is hy
 to sic place, þat neuir mare
 þai grewit men lat no are.

þar þai wanyste awai sone.

245

and al þe folk, quhen þat wes doñ,
 becom cristine, and baptism tuk
 thru sancte Androw, as sais þe buk.

syne eftir hapnyt of case,
 as sante Andro wauerand was,
 he com til a-nothir citte.

250

and as he gat þar entre,
 he met men bringand of þe sted
 a 3onge man, þat wes ded.

þan sperit he þe cause quhy

255

þe man deit, þat þar can ly.

þai answert, and can say,

þat sewine hundis com quhare he lay,
 and verrit hym sodanly.

227. þat.

234. uas is written between the lines by a later hand.

-þane grete sante *Andrew* Increly, 260
 and sad, þai hundis war þai
 þat he chasit fra Nicea.
 þane can he till his fadir say :
 "quhat sal I haf, gywe but delay
 þi sone liffand I gyf to þe?" 265
 þane gretand mekly sad he :
 "þar for as for myn derrest thinge,
 I sall [hym] gyf 3ou but gruchinge."
 þane sancte *Andrew* his prayer mad,
 and raysit hym but mar abad. 270
 and he, þat wes raisit sa,
 with sancte *Andrew* his dwelling can ma,
 and al his synnis þar forsuk,
 and of sancte *Andrew* baptisme tuk.

þe renowne þan mycht nocht be hyd 275
 of ferlis þat sancte *Andrew* did;
 for-þi be land and sey men sowcht
 hym for ferlys þat he wroucht.
 and amange opir fowrty war,
 þat come be se to here his lare, 280
 þat to þe fend displeisit swa,
 þat he a tempeste soñ cane may,
 sa þat þe sey wox sa woud,
 þat þai war drownyt in þe flud,
 and castine thru þe stormis to land, 285
 quhare þat *Andrew* wes dwelland;
 and men for pitte all þam brocht
 til *Andrew*, þat sa for þame wrocht.
 þame resuscit he þan belyf
 thru his prayer to þe lyfe. 290

Fol. 24 a.

fra thyne he went to achia,
 goddis word þar to say.
 sa al þe folk nerhand ware

Conuertit on to cristis lare,
 and swith mad kirkis mony ane, 295
 fra þat þai had baptisme tane.
 als þe wyf of egeas
 be hym to god conuertit was.
 þane egeas, þat wes fell,
 quheñ he of sic conuersione herd tell, 300
 to þe citte of patras
 he went, and all þat þar in wes
 dwelland, he distren[zi]t þare
 with twrment, þat wes fell and sare,
 goddis lar to forsak, 305
 and sacrifice to ydolis mak.
 and as he wrocht sic tyranny,
 sancte andrew coñ till hym in hy,
 and sad: "gaynand thinge war to þe,
 þat Iuge of meñ sittis to be, 310
 to honowr and knaw þi Iuge ay,
 þat is in hewine, and do away
 fals goddis of thi thocht,
 þat ar of menis handis wrocht."
 egeas cañ till hym say: 315
 "art þu Andrew, þat prechis ay
 þat wikit, fals, and felone lare,
 þat þe prince of romê ay quhare
 has command to distroy away?"
 þane cañ sancte Andrew till hym say: 320
 "of rowme þe prince knew nocht zete
 how *criste*, goddis soñ swete,
 come in þis warld, and ewine
 prechit bot a god of hewine,
 and taucht men, þat al ydolis ar 325
 bot fendis, and with þam to be ware;
 for fendis techinge wes and Is
 to greve god, and do euir myse."

egeas sad: "to sic fals thinge
 Ȝur god taucht in his *pre*chinge, 330
 apone a gebat he wes done."
 and Andrew sad till hym alsone:
 "ȝat gebat wes the haly tre,
 ȝat now ȝe haly cors call we,
 Fol. 24 b. quhar of ȝe preuete I will, 335
 and ȝu will her me, tel ȝe till;
 and hou resonablê cause amowit
 ȝat makar of man, ȝat luffit
 vs sa. for our restoringe
 he tholit ȝar one for to hynge, 340
 vnastrenȝet, bot of fre will.
 and lo, ȝe cause I tell ȝe till;
 for I wes with hym ȝe self oure,
 ȝat hym betresit ȝe tratoure.
 and befor ȝat till ws sad he, 345
 ȝat he suld sone betrasit be,
 and crucifite for heile of man,
 and one ȝe thrid day ryse eftir ȝan
 fra dede agane, I ȝow dewice.
 ȝan sad petir one ȝis vyse: 350
 'lord, of ȝi-self haf reuthȝt and spare
 ȝat ȝu sic panys tak neuir mare!
 with dedigne he can ansuer ma,
 and sad: 'ga agane, sathana!
 for ȝu miskennis, and saweris nocht 355
 ȝe thinge he god will haf in thocht.'
 and als, to tech vs ȝat he
 wald thole sic ded of wil fre,
 [he] sad till vs opynly:
 'to gyf myn sawle pouste haf I, 360
 and tak it agane to me.'
 at his laste super sine sad he,
 quhen we with hym ware sittand all:
 'ane of ȝou betrese me sall.'

þane war we sorowfull ilkane ; 365

bot he, to comfort vs one ane,

sad : 'to quham I gyf now

þe morcel of bred of ȝow,

trewis wele þat at is he,

þat þis nycht sall betrese me.' 370

ȝet þane he wald nocht set sic blaw

till hym be his prȝpir name,

na put hym fra his burd, thocht þare

to sit he vnworthy ware.

þane gaf he ilkane a sope 375

witþ his hand of his awne cope,

and althinge syne, all and sum,

he tald vs clerly þat war to cum,

richt as It done befor had bene.

þar[for] wat I wel bwt wene, 380

he tholit of his awnē vill

al þe payne wes done hym till ;

sene he nocht þe traitour fled,

na drew hym nocht of þat sted,

Fol. 25 a. quhar þat he wiste þe tratour wald 385
cum to, þat Iudas hym sald."

egeas sad : "It ferlis me,

þat sa wise a man, as þou suld be,

suld folow hym throu ony skill,

þat, othir of thret or gud will, 390

tholit hym in þe croice be done."

þan Andrew answerte hym alsone :

"þat is, for þu has hard me

spek of þe croice þe preuete ;

þe quhilk, perauentur giff will þu, 395

I sall vndo þe richt sone now."

egeas sad þan : "lat me se,

how turment suld be preuete."

androw sad : "sic turment was

385. tratoʒ.

þe preuete marȝ and lese 400

of manis restauracione,

as I sal prew þe be resone,

gyf þu wil her me tholmodly."

egeas sad: "and ȝet wil I

with paciens a quhil here þe.

405

and bot þu sene trew me,

þe prewete þu sal resawe

of þat croice, as þu can crafte."

androw [sad]: "gyf þat I dred

þe croice, quhare-in criste wes spred,

410

þe Ioy of It I na prechit ȝow."

egeas sad: "I se well now,

þat full of wodnes is þi woce,

prechand þe turment of þe corse,

and for þi hardynes na panê

415

dredis." þan Androw sad agane:

"for hardines is nocht þat I,

bot of sad thocht anerly,

þat I dred nocht of ded þe payne;

for ded of richtwyse, þat ar slane,

420

Is preciowse to god of hewine,

and contrar of synfull ewine.

and þar-for is þat I ȝarne þe

of corse to here þe priwete,

sa þat þu knaw it wel and trew,

425

and trowand, þat þu ma cum now

of þi sawle to þe restorynge."

þan sad egeas: "to þat thinge!

þat thinge restoryt is but wene,

þat uterly periste has bene?

430

quhethir myn sawle perist be,

þat to restoringe behuffis me

þar-of cum throw þe treutht, þat þu,

þocht I na It knaw, wald ger me trew?"

Fol. 25 A. þane Androw sad: "þat is þe thinge, 435
 þat þu wald here. I haf ȝarniŋge
 wiþ paynis quhill I þe kene,
 how þe tynt sawlis of almen
 war brocht to þe restorynge
 of þe croice, throw þe prwe thinge 440
 þat was. fore firste man, þat wes mad
 of vnwemmyt erd, brocht in had
 fel ded throu þe tre of trespase
 In þis ȝerd; nedfull thinge wes
 þat one vnwemmyt vergyne 445
 ane vthire suld be borne syne,
 þat suld be werray god and man
 In a persone, to restore þane
 þe liff, þat men had tynt, & he,
 throw þe croice of þe blissit tre, 450
 suld exclude of misȝarniŋge
 þe tre; þan, þat he syne suld hynge
 a-pone þe croice wiþ handis stracht;
 For Adame vnclene handis racht
 to þat tre, þe froit to get 455
 and ete of þat forbodine met;
 and þar-for suld þis latir mane,
 for þe froyt wes etyne þar þane,
 þe self bittirnes taste of gall,
 and In hym tak our ded wiþ-all, 460
 þat he his inmortalite
 micht gyf till ws of his wil fre."
 egeas sad: "tel þis þu may
 to þam þat will gyff to þe fay!
 nocht-þane, bot þu consent to me, 465
 and sacrificye, þat I ma se,
 to goddis þat ar almychty,
 I sall ger men þe crucify
 one þe croice, þu lofis sa."

þane Andrew sic answer can ma : 470

“till a god suthfast ay

I sacrifice euir ilka day,

þe flesche of quhome þe folk treufull

has etyne, and of þe flesche is full ;

þe lame, þat sa sacrificit is, 475

remanys quhyk and hale, I-wis.”

egeas sad : “how ma þis be?”

quod Androw : “þu tak to þe

þe forme of prenttis, gyf þat þu

wil knaw it þat þou speris now !” 480

egeas sad : “þu sal me tell

thru tvrment, þat is hard and fell,

þe knowlage of It þat I sper.”

-þane sad Andrew with sobyr cher :

“Me ferlis, þat sa wise a man as þu 485

In sic foly suld fall now,

Fol. 26 a. þat þu wenys to ger me schaw

myn goddis sacrifice fore aw ;

bot sene þu has þe preuete

herd of þe corse, now here þou me 490

of sacrifice tel to þe now

þe priuete. gyf þu wil tru

In criste, þe sone of god, þat was

crucifit in mannis flesche

throw Iowis, suthfaste god to be, 495

throu quhat ordir, I sal tel þe,

quhow þat lame, quhen he is slane

and sacrifice, luffis agane,

and ettyne dwellis ay elyke,

vnwemmyt in his lestand ryk.” 500

egeas sad : “to me þu tell

how þat lame, þat slane is, dwell

quyk in his ryk, as þu sais now !”

þane said andro : “gyf þu wil trew

with hale hart in god, þu may 505
 knaw þis thinge, þat I þe say;
 and bot-gyf þu will hertly trow,
 þu vittis nocht þu speris now."

egeas wrath wes þane, and sone 510
 bad in presone he suld be done,
 till he had soucht in his entent,
 how he mycht hym best tvrment.

to þe presone, quhare he was, þar 515
 of þe land gadderit mony mane,
 þat Androw wald haf losit fane,
 and for his sak egeas slane;

bot he þame prayt to be stil,
 ande sic wordis sad þam till:
 "þe quyet of our lord Iheru,
 luk in vnreste 3e turne nocht now! 520

for myn lord Iheru al paciens
 schewit, and mad na-kyne defens.
 quheñ he betresit was of will,
 he flat no sad myß ony mañ till.
 þar-for cylens and reste haf 3e, 525
 his discipulis gyf 3e be!

for quheñ criste betresit wes,
 he schew alkyne tholmodnes.
 þar for haf 3e paciens,
 na makis for me na defens; 530

bot erare ordanis 3ou, þat 3e
 to criste campionis ma be,
 þat 3e stutly ma our-cum
 worldly anoys, al and sum!

for, gyf þat terrour dred suld be, 535
 þe terrour is to dred, par-de,
 þat ay sal lest, and euir ek.
 bot world[ly] terrour to þe rek

Fol. 26 b.

may be lyk, at growis sone
 and sone may als away be done; 540

for warldis wa opir is licht,
 and may be tholit with hart wucht;
 or ellis are þai sa hard and sar,
 þat þai þe body sla but mare.
 bot to þe firste dole egeas 545
 pressis hym ful fast to paß;
 bot mak 3ou redy þat 3e ma
 cum to þe Ioy, þat lestis ay,
 haffand na dowl of payne, for-þi
 þat ma sla bot þe body!" 550

And [as] Andro mad þis prechinge,
 egeas gert men furth hym bringe,
 and, sitand in-to Iugment,
 In þis wyis sad hym his entent:
 "Andrew, haf I nocht geffyne þe 555
 þe space of a nycht to avice þe,
 þat þu mycht draw þi hert away
 fra þis lord, þu prechis ay,
 and of þi cristis lawis blyne,
 þat þu mycht oure frendschepe vyne? 560
 for felly thinge is, and but resoñ,
 of wil to tholl þe passione
 of croice, of fyr, or of sword."
 andro answert to þat word:
 "parfyt Ioy I ma haf with þe, 565
 say þat þu will trew to me,
 and trew in criste and in his lare,
 and lef þir ydolis, þat nocht are
 bot fendis, þat dissavis þe.
 and in þis cuntre god send me, 570
 quhare of his lare sa haf I wrocht,
 þat I fele folk to hym has brocht."
 egeas sad: "for þat wil I
 distren3e þe for to sacrify,
 þat þai, þat þu dissawit has, 575

557. þat for þi.

- our goddis reave to þur grace,
 renunciand to þat vanite,
 þat þai haf trewit in thru þe,
 till goddis sacrifice offerand;
 For is na citte in þis land,
 quhare-in templis of goddis are
 vndistroyt now thru þi lare.
 þare for is nedful, þat thru þe
 our goddis now enpleysit be,
 þat þu aganis þe [has] mad wrath, 585
 and þat our frendschep þu ma rust
 wyne, or ellis, for þe wrething
 of our goddis, thole tormestinge,
 And one þat gebat syne but howf,
 þat þu sa luffis, suthly be done." 590
 thane Andro sad: "now her þeu me,
 sone of ded and Iniquite,
 and lynt to bet þe fyr of hell,
 quhar þu in lestand payne sal dwel;
 her me, þat is full sekir now, 595
 apostil of myn lorde Iheru,
 þat suthly wite þe to þis our
 of trutht has tretit þe censoure,
 þat þu mycht wit quhat resown wes,
 and als to defend suthfastnes, 600
 and ydolis clerly to forsak,
 and til a god of hewyne þe tak.
 bot, fore þu dwellis in wikitnes,
 and wenis nocht-þe-les,
 þat I suld dowl þi manauce ocht; 605
 na, bot quhat þu has in thocht
 of grewouse payne to torment me,
 do fourth! I sal þe mare be
 acceptablê to my kinge Iheru,
 þat I thole fore sic paynis now." 610
 586. wath. 599. resou.

egeas commawndyt þat he
 þar in a frame suld sted be,
 and with scharpe schurgis beſte rycht ſare,
 till ane and twenty mycht nomare;
 and quhen his fel biddinge wes done, 615
 a-gane gert bringe [hym] till hym ſone,
 and ſad: “andro, I conſall þe,
 þat of þi-ſelf þu haſt pitte,
 and behald how ſched is þi blud,
 and leſe ſelf-wil for conſale gud! 620
 for, gyf þat þu ſa dur wil be
 þat þu wil noch consent to me,
 a-pone þat gebat þu ſall hinge,
 quhare-in þu haſt ſa gret lykin[g]e.”
 þan ſad andro till hym in hy: 625
 “of criſtis croice ſeruant am I,
 and of þe croice þe ourcumyn[g]e
 I no dred, bot ȝarnis ore althinge;
 bot leſtand auch it be to þe.
 þat þu ma wit, quhen þu ſeiſ me 630
 In hard torment perſewer,
 -lowand myn god with gladſum cher,
 and at þe laſt in criſte trew;
 for I am mar diſceſit now
 of þi leſtand dampnacione 635
 þane of myn awne ſchort paſſione.
 for my paſſione wil endit be
 In a day, twa or thre,
 Fol. 27 b. bot þi tormentis ſall leſte, no wer Iſ,
 mar þane a thouſand of ȝeris, 640
 and ȝet þane but end euirmar,
 deand but drede in leſtand car.”
 egeas gret dediyng had,
 and bad his tormentoris but bad
 þane one þe croice þai ſuld hym ſtracht, 645

612. þat.

614. nycht.

629. auchit.

633. and þat þe.

and bynd faste with all þar mawcht
 with cordis, bath fut and hand,
 and syne ger þe croice ewyn vpstand;
 na he wald nocht þane he suld be
 festynyt with nalis to þat tre, 650
 for dowl þat he suld de or sone.
 þe tormentouris þas but howne
 tuk and led hym þane to þe croice.
 þane all þe pupile with hey voice
 andro mad þame moricione, 655
 þat þai suld nocht his passionē
 let, and Ioyand held his way,
 goddis lare to þame prechand ay.
 and quhen to þe place nere com he,
 quhare he mycht þe croice se, 660
 he cryt to It with hey voice,
 and sad: "alhale, þu blissit croice,
 þat is hallowit welfully
 of Ihesu cryste in þe body,
 and ennowrnyt as of 3emmys 665
 In gret bewte of his lymmys.
 befor þat god one þe had clummyn,
 3erdly dowl þane had þou nommyn;
 bot [h]ewynly luf hafand in þe,
 with 3arnynge now þou sall tañe be; 670
 for leile folk wat quhat gyftis þou
 and Ioy in þe has grathit now.
 Ioyand þare-for I cum to þe;
 sa þat blithly þu resawe me,
 his lele discipil, þat cane hange 675
 one þe; for I haf 3arnyt lange
 for till embrace þe, for þat I
 has luffit þe lange enkrely.
 fore-þi resawe me now fra meñ,
 and to myn master me be-kene, 680

þat thru þe he resawe me heyre,
 þat thru þe wes myn ransoner!"
 and quheñ he had þis wiis sad,
 his clathis all fra hym he lad,
 And to þe tormentoris of will 685
 he gafe þame, þat suld do hym till.
 þane one þe croice but howne
 þai strekyt, and band hym sone
 with cordis, as þai had byddyng.
 þane þe pupile þat saw þat thyng, 690
 þat war̃ wele nyne thowsand meñ,
 trowit in criste, and cane hym kene,
 and tuk baptisme thru þe preching,
 þat he mad þame of hewynlyk thinge.
 and amaũge opir ane wes þar, 695
 þat throw hym tr[e]wit goddis lar,
 þat till egeas bruthir wes,
 and had to name stratocles,
 þat oure all opir menynt þane
 þe gret payne of þat ryçhtwis man. 700
 bot Andro, þat þar hangyt, ay
 for þai lele men god cañ pray,
 and mad þam exortacione,
 to tholl bath pyne and passione.
 he sad thame, þat na thinge here wes, 705
 þat myçht be tholyt in to flesche,
 bot ewynly recompensaciōn
 myçht mak to þe retribuacione
 of þe Ioy and gret delyte.
 þane all þe pupile passit tyt 710
 with gret noys till egeas In,
 sayand one hicht, þai suld it bryne,
 bot he andro fra þe tre
 lousit and mad fre;
 for sik techere as he wes þane, 715

and sa racionable a mane
 suld nocht thole sic payne, bot er he
 fra þat croyce suld lousit be;
 "for þis is þe toþir day,
 þat hangand he has prechit ay 720
 þe rycht treutht and wil nocht cess."

egeas þane, þat dowtand was
 þe puple wald his hows bryne
 for þat cause, and distroy hyme,
 hecht to þame þane, þat he 725
 suld loyse andro and mak hym fre;
 and þar-witþ come towart þe place,
 quhare þe apostill hangand was.
 and quhen androw saw hym nere,
 he sad to hym: "quhat dois þu here? 730
 will þu trew ȝet? þocht it be late,
 of hewine þu sal fynd opyne ȝete;
 and gyf in cryste þu will nocht trew,
 In wane þu cumys to me now;
 fore with lyff I sall nocht be 735
 of þis croice lousyt *fre be þe*.
 fore now I se myn kinge of mycht;
 here I sted ame in his sycht.
 bot of þe, sorow I haff [and] wa,
 to hard lestand þane þat hastis sa; 740
 þar-for sped þe, gyff þu may,
 trew lele treutht, put sic payn away,
 fore dred, quhene þu wald, þou ma nocht
 to state of grace þane be brocht."
 þe tormentouris pressit þane 745
 til haf lousit þe haly mañ,
 bot fore ony thinge þai mycht do,
 þai cuth nocht attenze hym to.
 þane coth vthire syndry ma,
 þat pressit þame hym doñ to ta; 750

725. and he. 731. ȝocht it be. 736. fra þe tre.

bot þai mycht nocht tweche hym a laste,
 bot tynte þare trawel in to waste.
 þane cryit Andro with hey stewyn:
 "I pray þe, dere god of hewyne,
 þat of þis croyce thu *thole* nocht me 755
 with lyff done tane to be,
 þat hangyt her has dais twa.
 now, Ihesu cryste, here I þe pray
 to þe blyse þu wald tak me,
 and thole me nocht our-cumyne be 760
 of wardly Iuge, þat of self-wil
 þus trettis me forowt skill!
 fore, criste, þu art myn master dere,
 þat I luf maste bot ony were;
 and þat I ʒarne our althinge, 765
 to be and dwel in þi lovyng.
 for in þe and thru þe ame I
 It, at I ame, gud god; fore-thy
 resawe me, and tholl me nocht
 with þe lyf of þis croice to be brocht!" 770
 -as he þis sad with clere stewyne,
 þar come a licht fra þe hewyne,
 as it a fyre-sclacht had beñe,
 and vmlapyt hym sa clene,
 þat nane mycht fere þat gret lycht 775
 with ewene behald hym of þe sycht
 and quhen þe licht had bene þar
 þe space of half ane houre and mar,
 It disparit; and syne in haste
 þe apostil ʒald þe gaste 780
 to god, þat is in trynyte:
 to quham ay Ioy and honour be.

Fol. 29 a. amange vthir of þe towne
 In þat þlace stud a matronê,

755. tholit. 759, 760 are in MS. transposed. 771. and. 777. he.

þat wellfully quhite maryt wes 785
 with a senatour of þe place,
 þat maximilla had to name,
 and wes richt of nobil fame.
 and quhen scho saw þe haly man
 one þat mak de, schow com þane 790
 with hyr men in gret quantite,
 and lousit hym down of þe tre,
 and with all reuerence and honour
 lad hym in þe sammyn sepulture,
 þat schow fore hyr-self had mad, 795
 and it enbawmyt but abad
 with aloe, myre and cense,
 and bawme of rettinge and defens.
 þan was egeas wondir wa,
 þat saw hym-self confundit sa, 800
 and thocht, þar-fore, he wald send
 to þe cesare, it til amend,
 a playnt, as fore commowne profyt,
 to wre leile men þat had no wyt,
 and namely agane þat matronē, 805
 to put hyr to confusione,
 and al þai þat vele wyllly was
 to þe apostil mare and les,
 In hope þat cesare suld sowne
 ger wengeance fore þis be done. 810
 bot here-one as he musand wes,
 and towarte his Innys can pass,
 ryght in þe myddis of þe strete
 þe fend, his master, can he met,
 quha enterit in hym ryght þare, 815
 and he þe gast ȝald but mare
 In hoppyne sycht. and quhen þat wes
 tald his bruthyre stratocles,
 he send his men, and bad þat þai

796. enbāmyt.

808. and less.

815. and.



of his bruthire þe cors suld lay 820
 ymange þai men [þat] war ded twyse,
 fore he be-cause of cowatice,
 pressumyt sik a man to sla
 for to wyne gud. and we call þai
 twyse ded, þat fra þis flesche 825
 departis, and syne neuir-þe-les
 to þat drery ded ar send,
 þat is ay now and neuir has end.
 þar-for, he sad, nocht wald he
 haf of his bruthyre faculte, 830
 for dowl þat hym suld smyt þe gilt
 of hym, þat sa gud a mane had spilt.
 In achaia þis done wes,
 In þe citte of patrase,
 quhare god workis fore hym but wer 835
 mony ferlis one maneris sere.
 and nocht þare-In anerly,
 bot oure al þe war[l]d, sekirly.
 quhen ony man is in to dred,
 ore ȝet of hele, ore helpe has ned, 840
 and wile one sancte Androw cal
 In clene lyf, he helpis all;
 and quha-sa in deuocione
 has hym, or in affeccione,
 he wil helpe þam, quhen þai haf ned. 845
 and als in haly wryt I red,
 þat of his grawe, eftir lange
 þat he wes ded, swet manna sprange
 and oyle þare-with, as it war mele,
 -with swet saweoure, þat parfite hele 850
 gaf till al þai þat come þare
 with ony seknes ore with sare.
 and quhen it sprange habundantly,
 men hald it as fore prophecy,

þat þe ȝere eftir suld be 855
 In þat land of froyt plente.
 bot sic springynge cesis now,
 fore syne of meñ, as I trow;
 ane opir cause ma be, fore-quhy
 þat translat[it] is his body 860
 till constantynople, quhare he
 sal rest, to day of dome sal be.

ane bischope vmquhile, I herd say,
 religeouse lyf lifland ay,
 sancte Andrew in affecione 865
 had ay, and in deuocione
 ours all hawlouys þat euir ware,
 outare goddis modir dere;
 and als in custum he had ay,
 quhen he suld eythir do or say 870
 or spedful or helplyk thinge,
 ay to say in þe begynnynge:
 "In worschipe of god almychty
 and of sancte Andro þus do I."
 þe fals fend þane, our felone fay, 875
 had invy he liffit sa
 thankfully to god and mane;
 fore-þi enforcit he hym þane.
 and for to dissawe hym fellowny,
 and ger hym fal in lichery, 880
 and þat he mycht sa þat man wyne,
 and for to ger hym fal in syne,
 he transformyt hym in hy
 In forme of a fare lady,
 and come to þe bischope In, 885
 sayand, schou wald schryf hir of syne,
 and to sik man schryfyne be,
 þat till assolze hyr had pousté,

Fol. 30 a.

860. translate.

861. constantynople.

þat mycht na man, hyr thocht,
 sa wel do as he mowcht. 890
 þane answert he, and sad: "*parde*,
 I haf ministeris vndir me,
 to quham I haff gewine powere
 al schriftis halely till here;
 þare-for tak þe ane of þa, 895
 and til hym þi schrift þu ma!"
 þane sad schow: "*parde*,
 to na man will I schriffyne be
 bot anerly to ȝow, ore nocht
 schaw þat I haff in thocht." 900
 þe bischope þan, as Innocent,
 þat misknew al hyr entent,
 sat done þar, and mad hym chifte
 In gud lasere to here hyr schrift.
 þare schow on kneys dewotly 905
 sat done and sad mekly:
 "for goddis sak I pray þe,
 þat þu wil haf mercy of me!
 fore I stabelaste in ȝouthed,
 as ȝe ma se, and ȝe tak hed, 910
 and fosterit *is* delectatly.
 of kingis kyne ȝet am I,
 þocht I þis symple wed has tane,
 and cumyne hiddir one allanê.
 fore my faddir of mekil mycht 915
 wald me haf marryit with a knycht,
 bot I wald nocht consent þare-to,
 for na thyng he mycht euire do;
 fore mannis falowschipe haf I
 refoysit euir-mare halely, 920
 and to þe kynge of hewyne tan me,
 to lyf ay in virginite.
 bot he sa hale set his entent

911. *is* is written between the lines, and is probably by a later hand.

to weddunge to ger me consent,
 þat opir worthit me do [h]is will, 925
 Fol. 30 A. or halely my purpos spill,
 or thole torment gret and fell.
 fore[-þi] I thowcht I wald nocht dwell,
 bot stal away þis preuely;
 fore me ware leware wtrely 930
 be banyste faræ owt of myn land,
 þane fore to brak to criste þe band,
 þat I hafe mad and paid ay
 of my lif to þe last day.
 and, fore 3our word is spred wid 935
 of halynes one ilke syd,
 I chesit 3ou to cum till,
 offerand in 3oure gentill will,
 þat 3e in 3oure gret pitte
 In sik distrese wald rew one me; 940
 for I can fynd place na-quhare,
 þat to me sa gaynand ware,
 as vndir 3our proteccione
 to luf in contemplacione,
 and warldly thingis to refuse, 945
 and hewinly thing sine to wse."
 And quhen þe bischope þus tale
 to þe hend had hard hale,
 he beheld hyr Increly,
 and wes forferlyt grettumly 950
 þat in hyre suld assemblit be
 sic nobillay, 3outhed and bewte,
 and þat scho suld 3et, neuir-þe-lese,
 with castite restren3e hyr flesche,
 and oure all hyre wyß spekyn[g]e. 955
 þane mad he hyr answeringe:
 "be sikyr, douchtyr, and dred nocht!
 for he in quham þu set þi thocht,

sall þi helpe and *protectore* be,
 sene þu til hym has gewine þe, 960
 and fore þis Ioy falȝeand, þu
 ay-lestand Ioy has chosine nov.
 and I, þo~~ch~~t I symple be,
 goddis *servand*, hechtis þe,
 þat þu sal hafe þi vphalding 965
 w~~it~~h honeste in al thinge
 In myn diocé, quhare þu
 will chese dwelling to mak nov.
 bot þis day with me þu sall ete
 eftyr trawel and þe hete." 970
 þane sad scho: "lord, lat be!
 of sic thinge requere no~~ch~~t me!
 þat my~~ch~~t be hendringe to myn fame,
 Fol. 31 a. and lattinge als to ȝore gud name;
 for men will lichtly spek ye Ill, 975
 þo~~ch~~t þai haf litill cause þare-till."
 þane sad þe bischope til hyr sone:
 "of sic thinge ar þe no~~ch~~t schone,
 for we sal no~~ch~~t be ws ane twa
 conuerse for-owtine witting ma, 980
 þat sal al Il presumpcione
 exclud and all suspicione."
 quhen þis wes sad, and mes done,
 samyn þai ȝed to met sone,
 and þe lord gert hyr be set 985
 ewene before hym at þe mete; *
 syne þe lawe in þar degre
 war to met set, as þai suld be.
 bot ay þe bischope in aranê
 beheld hyr bewte, and no~~ch~~t fane, 990
 *

 964. *servand*. The *v* is by a later hand.

* Two lines wanting.

quhen his harte wes het within
 of fleschly luste, with hyr to syne.
 and as þe fend had persawynge
 þat þe bischope sic lykyne
 had in hyr farhed, þan gerte he 995
 In hyr appere þe mare bewte,
 till þat þe bischope had gret will
 his fellone lust to fulfill,
waitand bot lasare quhen he
 mycht purches oportunité. 1000

thane com a pylgrime sodanly
 to þe ȝet, and fast can cry,
 for goddis sak entre askand;
 and fore he sped nocht, with his hand
 he knokit faste apou þe ȝet, 1005
 sayand, fayne he wald haf met
 before þe bischope, ore ellis nocht,
 fore þare-for had he þiddir socht.
 þane come þe portare in but hone,
 and to þe bischope sad rycht sone 1010
 þat. quhen þe bischope herd, þat he
 askit met in sic degre,
 he askit þe lady quhat hyr thocht,
 gyf he suld haf entre or nocht.
 scho sad: "schere, me think resone 1015
 þat ȝe ask hym sum harde questione,
 þe quhilk gyf he can nocht vndo,
 þat þe entre be warnyt hym to;
 for, gyf hym wantis sic prudence,
 he suld nocht cum in ȝour presence." 1020
 þe bischope thocht, and all þe lafe,
 þe sentence ganand þat scho gafe.
 þane speryt þai vpe and done,
 quha suld mak þis questione;

Fol. 31 b.

999. wittand.

bot þar wald no man vndertak 1025
 sa sle a question for to mak.
 þe bischope sad: "lady, sene 3e
 of sle spekine has sutelte,
 with wisdomē þare-to at 3ore wil,
 sendis 3e questione hym til!" 1030
 þane sad scho: "sir, askis hym in hy
 of þis world þe maste ferly,
 þat god in lytil space has wrocht."
 and to þat man, quhen þis wes brocht,
 he mad answerē but abad, 1035
 þat þe maste merwale, þat god mad
 "Is in þe visage of þe mane,
 þat all are lyk, and 3et, nocht-þan,
 In ilke face In sum degre,
 meñ fyndis diuersyte 1040
 of almeñ þat euir has bene
 sen þe world was, forout wene.
 And in þe face þe wittis all
 of þe cors are stedyt, gret & smal."
 and quhen þis ansuerē wes mad 1045
 till al þat in þe hall abade,
 cuth na man fynd till amend
 þe answer, þat wes to þam send.
 3et sad þe lady: "bot I wyll
 ane vthyrē questione send hym till, 1050
 quhare-In we ma assay his wit;
 and gyf he will answerē It,
 he is worthy till haf entre.
 þare-fore sperys at hym, gyf he
 cañ say, quhare þe erd hyst Is." 1055
 and quhen þe pilgrâm had herd þis,
 he sad: "þe corse of dere Iheru
 In hewyne empyrē is heyest nov,
 þat sammyne is bath god and man

In a persone; sa mane we þane 1060
 trew, þat þe erde in his persone
 Is in þe hyeste regione."
 þane he þat mediatoure had bene,
 and hard þis answer all bedene,
 recordyt it to þe bischope all 1065
 as he harde, bath gret & smal.
 þane all þat in þe hall were,
 flowit þe pilgrame answer,
 Fol. 32 a. and sad, worthy war þat he
 to þe hall suld welcume be. 1070
 bot þe lady yet sad: "nay,
 anis yet we wil assay,
 and þe thred tyme alþire-beste,
 and wit gyf he dought to be geste;
 fore proponyt till hym sal be 1075
 a thinge of gret diffyculte,
 and myrke, and hard fore to say,
 gyf his wit gud be til assay;
 and gywe he cane vndo þat worde,
 he may wele syt at þoure awne burde. 1080
 þarefore spere at hym, quhat space is ewyne
 fra þe 3erde vpe to þe hewyne?"
 þe portare þane þis demand mad
 to þe pilgrame, *quha* but abade
 sad to hyme agane: "þu ga 1085
 til hyre þat cane þis demand ma,
 and spere at hyre grathly;
 for schow wat It bettyr þane I;
 fore schow met It, quhen scho fell
 of þe hey hevine done to hell; 1090
 and fore þat I in hell neur wes,
 I cane nocht grathly tel þe space.
 and say þis bischope als, þat schow
 þat sic demand has mad me to,
 1080. þat þoure. 1084. and but.

Is þe fende in wemanis schape, 1095
 hyme *witʰ* fandinge til *vmlape*.”
 þe portare, þat hard hym sa say,
 come till þe hall but delay,
 -haffand wondir *witʰ* rednes,
 [&] tald þis til all þat þare wes, 1100
 quhare-of þai had gret ferly.
 bot þe fend wes away in hy,
 sonare na ony man cuth thynke,
 and lewit þe place full of stinke.
 þe bischope þane hymself blamyte, 1105
 þat wes in poynte to hawe ben schamyte,
 quhene he consentit fore to syne,
 and fore þat cause þe fend socht hym.
 þane he repentyt hym in hy
 of his trespase and his foly, 1110
 -and gret with his ewyne *rycht* sare,
 and bad þe portare pase but mare
 to bringe þe pilgram. bot he þane
 away wes went fra sight of mane.
 Fol. 32 b. þe bischope gert þe puple call, 1115
 and word be wourd sad to þa all,
 how þat þe fend come till his In
 In wemanis schape, to ger hym syne,
 and commawndit þam fore to pray
 fore hyme, als wakk and fast þe day, 1120
 til god of his debonare will
 one sum manere wald schau þam til,
 quha-euire wes þe pylgram, þat sa
 saffyt hym fra his felone fa.
 þane til hym-self þat *nicht* but bad 1125
 In visione wes warning mad,
 þat sancte Andro, to god *rycht* dere,
 “as a pylgrame apperyt here,
 to kepe þe fra þe fend, þat, na he,

had wíkitly confúndyt þe." 1130

and þe bischope fra þat tyme, ay
to sancte Andrew nycht and day,
wes mare dewote in al thinge

of sancte Androw in þe lowynge,
to quhawe wyschipe and honour be 1135
of alkyne men in al degre!

ȝet men mycht say mekile thinge
of sancte Andrew in lowinge;

bot, for I am alde and swere,
I will say no mare of hym here. 1140

bot lowis hym gretly, for he wes
our al þe lave of maste meknes,

— and wes þe fyrste man of þawe al,

þat we appostil now can call,

þat chosyne ware wíth críste to be, 1145
all his derreste and mast príwe.

and syne sanct petir, his awn broþer,

he broucht to críste before al vthyr,

and syne deit apone þe tre,

as In It deit his master fre. 1150

þar-for he suld haf honowryng,

þat sa thankful til hevyns kinge

was fyrste and laste, and traste is now

to bruk þat blyse wíth dere Iheru,

þat ay sal leste but ony end, 1155

to þe quhilk blyse he vs al send!

IV.—J A C O B U S.



F þe appostil syne sanct Jame
I wil tell, þat had thrynfald nam:
and the fyrste name þat he
hade, is þe sone of Ȝebedee.

syne to þat we[s] þe todyre, 5
at he wes callit Ionnis bruthyr.

Fol. 33 a. and þe thryd þat he bar,
wes callyt quhill James þe mare.

þis James, sone of Ȝebedee,
of quham herē spek wil we, 10
eftir cristis ascencione

passiȝ prechand fra toвне to towne
thru samary and Iudea;
and eftyr þat, þe wa cañ ta
to spanȝe, of goddis derē biddinge, 15
þat puple to cristyne treutht to brynge.

and quheñ þat he wes cumyne þar,
and prechit had ful ȝarne wid-quhar,
þai war sa hard in hart, sa thra,
þat nere he wane nan of þa, 20

ovtane þat wiȝh gret pyne
he purchasit discipulis nyne;
of quhilkis leffit he þar twa,
conqueste of sawlis fore to ma;
and sewine of þam he wiȝh hym tuk, 25

9. þe.

12. passand.

19. sa shard.

and went agane, sa sais þe buk,
 In Iuda, and prechit þare
 to þam vntrowand cristis lare.
 and in þat land a man þar wes,
 þat to name had hermogines, 30
 þat had delyt in devilry,
 and delte þar with so[r]cery,
 and be sic craft full oft his will
 þe fals fend he gert fulfyl.
 and he with hym had a prentese, 35
 þat in þat craft wes wel wyß,
 and had phylet to his name.
 bot quheñ he hard þat sancte Iame
 prechit, and callit wes wyß,
 he send til hym his prentyß, 40
 with *farices*, þat þai here mycht,
 how his prentice of his slicht
 suld sone oure-com̃ sancte Iames þare
 In þe presence of mony mare,
 and ger þame trew, þat his prechinge 45
 wes bot falset and fenȝet thinge.
 þat phylet with his company
 went to Iames in gret hy,
 and fandyt thru sle argument
 fore till eschow of his entent. 50
 bot þane before al men þat ware,
 þe appostil mad hym sik answer,
 þat he had nocht to say hym till,
 bot as ourcummyne held hym still.
 and for to co[n]fereme and strinth his lar, 55
 myraculis gret he wrocht þat war,
 In sight of hym and mony ma.
 and he agane but mare cane ga
 til his master, & mad lowinge
 of sancte Iames and his prechinge; 60

Fol. 33 b.

41. farnes.

43. þas.

and at hym-self had sene hym do
 myraculis fare, he tald hym to;
 and sad to hym, þare-for, þat he
 to sancte Iame discipil wald be,
 and til [his] mayster consale gaf 65
 to do sa and hymself sawe.

þane wes hermogines rycht angry,
 and wrocht sa thru sorcery,
 þat stil before hym stud philet,
 and mycht ster noder hand na fete, 70
 and sad: “perfay, now sal we se,
 gyf þat þi Iames lousis þe!”

thane phylet send a man sone,
 and tald þe appostil quhat is done,
 and quhow his master be his slicht 75
 had rewit hym steringe & mycht.

and he agane with þat man send,
 phylet to comfort and to mend,
 his sudare, and bad tak It,
 and say sic wordis of þe wryt: 80

“god rasis þame, þat strekine ar
 done to þe 3erd, curand þa er,
 and þame, þat ar in feteris stad,
 he lousis oft and makis glad.”

and quhen þe sudar wes lad 85
 one phylet, þat sic wordis sad,
 he wes lousit bath fut and hand,
 all quyt of þe fendis band;

and at his master hethinge mad,
 and went to Iames but abad. 90

hermogynes þan wes wrath,
 and callit fendis til hym ful rath,
 and commavndit þam but delay
 till sancte Iames til hald þe way,
 and brynge hym to hym with philet, 95

bundyne bath hand and fet,
 þat he of þam mycht tak vengeance,
 þat his disciple, be sic chance,
 suld nocht preswme to scorne [hym] mar.
 with þat þe fendis furth can fare 100
 a-beowe quhare Iames can repar,
 Fol. 34 a. 3ouland and cryand in þe ayre:
 "Iames, goddis apostole dere,
 haf reutht of ws, þat panys here,
 bynd ws in hell before þat we 105
 In sik paynis war wont to be!"
 and he þan [til] þam sad in hy:
 "quhy come 3e þis one me to cry?"
 sad þai: "hermagines þus,
 to brynge þe hyme and philet, send vs; 110
 and, as we for þat cause com her,
 of god þe angel brycht and clere
 band vs with chen3eis fel & sar,
 and þus gert ws 3ele and rare."
 þane Iames to þe fendis sad: 115
 "þe angel, þat þai bandis lad
 one 3ow, he louse 3ou! & but mar,
 til hym þat send 3ow, sone 3e far,
 and bundyn faste to me hym bring;
 bot hurt hym nocht be ony thyng!" 120
 þane went þai till hermogines,
 and tuk hym, þat þan bundyn was,
 his handis bundyne sekyrly
 behynd his bak; and sa in hy
 to þe appostil þai brocht hym, 125
 vnhurt oþir in lith ore lyme,
 plen3eand ful faste on hym, þat he
 before þar tyme, gert þam brint be.
 for-þi to Iames cane þai pray
 þat he wald thole þam but delay, 130
 107. and he þat þam sad in hy.

þat þai mycht vengeance on hym tak,
bath fore his and fore þar sak.

þane sad Iames: "*quhy* wil 3e now
tak phylet and reweng 3ow?"

þai sad: "na mycht haff we
to grewe þe thing, at twechis þe;
na nocht a nemot, quhare þat þu
restis þi corse, þu sall trew." 135

þane sad þe appostil to fylet:
"þat þu kene clergy, I will 3ete, 140
þat criste, our master, can vs kene
gud fore ewil to 3ald almene;
þar-for hym þat band þe sa,
þu louse, and lat hym frely ga!"
and quhene hermogines wes fre, 145
to ga quhare-euir hym lest to be,
he wes all eschemet þane.

Fol. 34 b. bot þis gat sad þe haly mane:
"quhare-euir þu wil, frely þu fare;
for it is nocht myn maister lare, 150
þat ony mane comuertit be
distrenzeit, bot of his wil fre."
þane sad hermogines in hy:
"of fendis I kene þe fellouny,
þat, *or* I hame cum, sal sla me, 155
bot I helpyt be throw þe."

sancte Iames þane gaf hym þe wand,
þat he wes wonte bere in his hand,
and þar-with held furth his gate
til his house. and þan ful-hate 160
of his fals crafte þe bukis all
he brocht sancte Iames, gret & smal,
and prayt hym to bryne þam sone.
"na," said he, "for þat I schone
þe rek of þame suld noyus be. 165

þar-for, þu caste þam in þe se!"
 and, as he bad hym, he has doñ
 and com agane to Iames sone,
 and in his handis hynt his fete,
 sayand to hym þis, & can gret: 170
 "safare of sawlis, ta me sone,
 for-thinkand þat I haf mysdone,
 a-ganys þe hafand invy,
 or 3et bakbytyne fellowly!"
 til hym þan sancte Iames prechit, 175
 and crystis law sa sadly techit,
 and sa parfyte mad hym one ane,
 þat he wroucht vertuif mony ane.
 and fra þe Iowis sa had sene
 hermogines conuertit clene, 180
 þai war enflammyt all of fyre,
 and til hym sad in gret Ire:
 "Il mane, for schame, þe byrd wel sone
 to preche hym þat one croice wes don!"
 þane prowit he þame be gud resone, 185
 þat spedful wes sic passionne,
 as criste one croice to be done, & It
 ay prowyt be haly wryte.
 þar-for, þat 3er þat Aðiathar
 wes byschope, þat of þis wes war, 190
 and had dred þat þe folk suld be
 conuertit al þar-for; and he
 þe folk thru Ire steryt sa,
 þat þai a rud rape thru Ire can ta,
 and band a-bowte sancte Iames [h]alse 195
 In þar fellouny, þat wes fals,
 and to herrod, þar kyng, drew hym,
 þat wes worthine þe devilis lyme;
 for he gaf sentence sone, þat he

Fol. 35 a.

189. diathar.

for his gylt suld hedyt be. 200
 þane þai drew hym to þe stad,
 quhare þai suld hym vnhed.
 a mane þat had þe parlesy,
 In þe hey gat lay þame by,
 cryand one sancte Iames with he stewyn, 205
 þat, fore þe luf of god of hewyn,
 of his seknes he wald hym heile.
 and Iames þan can til hym mele:
 "In-to þe name of criste Ihesu,
 fore quhais cause I am led now 210
 but cause til vnhedyt be,
 In till his name I commawnd þe,
 þat hale and fer in to þis oure
 þou ryse, and blyse þi creatoure!"
 pane he rase hale and fer rycht þar, 215
 and ʒald lowinge to god but mare.
 and, with þe rape he þat led
 goddis appostil to þe stad,
 þat had to name Iosyas,
 quhen he had sene þat in þat place, 220
 he fel done to sancte Iames fet,
 and askit pardone with wordis swet,
 and þat he cristine mycht be mad.
 abiathar þane but abad
 gert hym be tane, and sad: "bot þu 225
 wary þe name of criste Ihesu,
 with his appostil þu sal be
 vnheidyt in dispyte of þe."
 þane sad Iosyas till hym: "þu
 be varyt and þi goddis now, 230
 and cristis name blissit be
 thru all þe world in al degre!"
 abyathar þane for hethynge

220. and he.

223. and he þat.

with stany's gert men his mouth dinge,
 wrat til herrod, and leve had 235
 to stryk his neke in twa but bad.

Fol. 35 b. and quhen sancte Iames and he
 suld to-gyddyr vnhedyt be,
 fra þe baser sancte Iames gat
 a pot with vatter, and with þat 240
 he baptisit Iosyas sowne.
 and þane, eftyr þis wes done,
 þai wer vnhedit but abad,
 and to god sa masteris made.

his printes com syne in hy 245
 be nycht, and stal away þe body
 for dowte of Iowis, and fut-hat
 In Ioy þai lad it in a bate,
 and wyne þar-In with it but were
 for-owt maste, atye, or sterc, 250
 commendand þam to goddis will,
 to quhat land he wald send þam till,
 þat þai mycht mak his sepulture
 eftyr þar powar with honour.

and þai aryvyt with þat relik 255
 of spanze, in-to þe kynrik,
 quhare of þat land þe quen cas ma
 dwellinge, callit to nam lupa,
 þat is als mykil fore to say,
 as a wolfe, þat is felone ay. 260

and þat name gaynyt hyr til,
 for scho wes schrewis, felown & Il.
 þe corse of þe bat þai haf tane,
 and lad it done one a stane;
 and þe stane, quhen he lad was þer, 265
 wax nesch as it wax war,
 and gaf sic sted to þat body,

266. he wax.

as It a grave had bene, in hy.
 for þat, al þat cumys þar,
 ma se his fasone les & mar. 270
 þane his sad discipulis passit one
 to þe quene, and sad hyr sone :
 “lo, Ihesu criste of his fre will
 his disciple has send 3ov till ;
 and til he quek was, þou wald nocht 275
 beleve, sa hard wes þi thocht,
 þar-for, god send hym to þe ded,
 þat þu ma 3ete þi myß remed ;”
 and tald hyr, alse, of goddis wil
 how he but helpe wes brocht hir till. 280
 þar-for, þai askyt hyr a sted,
 to grawe hym þat þai brocht sa dede.
 Fol. 36 a. and quhen scho sa hard þis thinge,
 scho bad þame gange & sek þe kinge,
 and of þar lykine get his will, 285
 and þan agane com sone hir till.
 bot þis scho sad in þe entent,
 þat þai suld have bene quyt schent,
 for þat he lange wes ay fell
 to crystis folk and rycht cruel ; 290
 for he gert tak þame al þan sone,
 and gert in presone þam be done.
 bot fra þat he to met wes gane,
 —ane angel com, þat clerly schane,
 and þe pressone opnyt in hy, 295
 and let þame pas away frely.
 bot quhen þe kinge herd þat thinge,
 he gert fele knyghtis in a lynge
 pryk efter þame in al þar mayne,
 to brynge hym þame tyt agane. 300
 and on a bryge, as þai can ryd
 our a wattyr, depe and wyd,

þe bryge brak, and þar dronyt all,
 þat mad þe chas, gret & smal.
 and quhen þat to þe kyng wes tald, 305
 -þocht he was bath fel and bawld,
 3et hym fore-thocht his mys-dede,
 and for þai lele men send gud sped,
 and prayt þam to cum hym till,
 and he suld grant þam all þar wil. 310
 þane þai agane com to þe kinge,
 and till hym mad sik sermonynge,
 quhare-thru conuertit son wes he,
 and al þe folk of þat cuntre.

qw[h]en quene lupa herd þis tale, 315
 In hart scho had sa mekil bale,
 þat to þai discipulis þe kynge
 had granttit sa sone þar askine.
 noch-þane scho callt þam hyr till,
 and bad þame gange to syk a hill, 320
 and tak twa of hyr oxyne þare,
 and 3oke þam in a wane but mare,
 and lay þar master cors þar-In,
 "and folow þai bese, till þai blyne
 of þar awne wil, & þar ma 3e 325
 mak hym a place for euir to be."

Fol. 36 b.

bot þat scho sad in-to dissate,
 for scho had bulis wilde and tate,
 þat scho noch trewit mycht 3akkit be
 In carte, na wane, be ony degre; 330
 and, gyf It hapnyt þat þai
 var 3okit, suld ryne away,
 and brak þe wane in pecis smale,
 and [cast] þe corse to 3erde with-all
 and sla þame þat 3ede þar by; 335
 scho wes sa ful of fellowny.
 bot aganis god is wisdum nane.

for-þi þe lele men, ore þa fane,
 thinkand na ewil, vent to þe hill,
 quhare a fel dragon com þam till, 340
 blawand fel fyre one þam in hy,
 and ruschit one þame fellounly;
 bot þai þe croice before þam set,
 and he bristit but langar lat.
 and als to þa fel bugilis eke, 345
 þai schawit þe corse, & þai vorth mek.
 and þai discipulis but afray
 brocht to þe cors, quhare at It lay,
 þe oxine to þe wane mekly,
 as þai had bene dantyt ky, 350
 and with þe stane, rycht as It lay,
 In þe wane lad [it] but effray.
 and þe bulis, or þa fane,
 drew þe sammyn cors & stane
 In to þe myddis þe p[a]lace, 355
 quhare quene lupe dwelland ves,
 at fra þis merwale sene [scho] had,
 scho was abaysit, and but abad
 scho gafe It lowinge, & baptisym tuk þar.
 and hyr palace, hecht & square, 360
 to sancte Iames but abad
 scho gaf, and It a kirk mad,
 and dowit It with renttis fare,
 quhare mony now makis repara.
 for lele men of al kirsine led 365
 sekis þat cors, as we red,
 for heile of body and of sawle,
 rycht as þai do petir and paule.
 fore rome and galise, as I trew,
 ar neste Ierusalem now 370
 placis of maste deuocione
 and of synnis remissione.

and of repentance til haf space,
 out of þis world þat we ma twene 375
 but schame, det, or dedly syne.

of ferlis sere, þat god has wrocht,
 and ȝet for to do cesis nocht
 for þis appostil, here or alquhare,
 for to record sum resone war, 380
 bot I to tel þame al am swer.

þar-for, I spek [nocht] of þam her;
 bot þai þat has hym socht, sal tell
 of syndry merwaalis, þat to þam fell,
 and þat þai haf sere [men] hard say, 385
 quhat þam be-tyd has in his way.

for gyf men wald record al þai,
 a mekil buk suld þai þam may;
 and sik gret thingis for to wryt,
 eld lattis me to haf delyt. 390

for-þi of þis wark end I mak,
 þat I haf done fore Iames sak,
 and prays hym parcheryte,
 þat he wald myne protector be,
 sa þat I be nocht refusyt, 395

quhen I sal be for syne accusyt;
 bot helpe, þat I ma haf þan
 part in hewyne with rychtys men,
 þat we al to god sic ma be,
 þat we ma part haf of þat gle. 400

381. and.

V.—JOHANNES.



O spek of þe thred nov me liste,
 þat is, of Iohn þe ewangeliste.
 for Iohne vndone is goddis grace.
 for foure prewilege hym gewyn wes:
 ane, fore god luffyt hym mare 5
 þane al þe lafe, þat with hym ware,
 and scheu hym mar hamlynes;
 and þe to-dyr prewilege wes,
 þat criste hym chesit fore to be
 but smyt of flesche in chastite; 10
 þe thryd, þat god gaf hym wittinge
 atoure athire of prewe thinge;
 and þe ferd prewilege mycht be,
 þat quhen criste hangit one þe tre,
 his modyr þat he luffit maste, 15
 Fol. 37 b. be-taucht hym, ar he zald þe gaste.

thys Iohne, þat had þe happy name,
 wes ful brothir to mare sancte Iame.
 þare faddir hecht zebedee,
 and þar modyr wedit he, 20
 mary, cristis aunt, les no mare,
 and þe zungaste þat anna bare.
 and þis Iohne, þat I spak of fyrste,
 þat appostil wes & ewangeliste,

1. laste.

5. and.

11. þat thryd.

quhen al þe appostulys scalit var 25
 In syndry landis wyd-quhare
 eftir þe feste of vitsonday,
 In asya Iohne held his way,
 and prechit faste þar or he fane,
 and fowndyt kirkis mony ane. 30
 for-þi domiciane, [þe] fell
 emprioure, quhen he hard tel,
 how sancte Iohn þar prechit þane,
 and mony to cristis lare wane,
 he gert bringe hym til hym sone 35
 and in a mekile towne be done
 ful of brynand olȝe. but he
 come of It hale but hurt, al fre
 In till althinge, ryȝt as he wes,
 for-owt ony hurt of flesche, 40
 and prechit furth ay goddis word,
 þat he had plentuisly in hurd.
 and quhene þis fel domiciane
 saw to preche he na fane,
 he banyste hym of þe lande 45
 In till ane Ile, wes nere hand,
 quhare he þe ypocolipß mad,
 and þat Ile patmos to nam had.
 ~bot domiciane, fel and fere,
 for his fellowny wes slane þat ȝere, 50
 and þe senaturis a-gane can call
 þe sentence, þat he gefine had all.
 þan a-gane wes sancte Iohn brocht in honore,
 quheñ ded wes þe emprioure,
 to þe citte of effesy, 55
 quhare all þe puple in-to hy
 sad he wes ryȝt welcum hame,
 þat þar of god com in þe name.

Ande as he entrit in þe towne,

he saw a cors to bere mad bone, 60
 Fol. 38 a. þat ser men in gret efferē
 war bownand furth It to enter,
 þe quhilk, till sc[h]o wes lifand,
 ʒarnyt his hame-com in þe land,
 þat hatine wes deme drusiane, 65
 þat lufit hym wel. and mony ane
 of hir kine, wiffis and barnys,
 folowit hyr, makand harmys,
 and sad: "Iohne, lo, here drusiane,
 þat ded has of þis lyf tane, 70
 þat quhylum gretly luffit þe,
 vith beyre nov to enterrit be,
 and to þi biddinge ay wes bowne,
 and fed vs al in-to þis tovene,
 and ʒarnyt ay þi hame-cumyn[g]e 75
 gretly a-beoufe althinge,
 sayand ay: 'sal I hym se?'
 and, þu nov cumyne, ma nocht se þe!"
 þane bad he set done in hy
 þe bere and louse þe body, 80
 sayand: "myn lord Ihesu criste rase þe!
 and gange hame sone, & grath to me
 þe fud, as þu wes wont to do!"
 þane at his biddinge swytl̃ rase scho,
 and did soñ syne, as þe appostil bad; 85
 wittand na wa, bot as scho had
 vaknyt of slepe, quhare scho lay.

þane apone þe todir̃ day
 a phylosyphere of gret renowne,
 þat cratone hecht, gert al be boñ, 90
 to schau þam in quhat-kine wyse
 þire warldis guddis ar to dyspice,
 and þat na man suld haf likyne

to haf riches or ony thinge,
 for-þi twa breþir, þat ȝunge ware, 95
 þare heritage sald ryȝt þare,
 and wiȝt þe price boȝt costly stanis,
 and ryȝt þare brak þam al atanis,
 as cratone þam þe sermon mad.
 and sancte Iohne, þat þam erand had 100
 ner by, and her[d] quhat wes done,
 cratone he callit for-þi sone,
 and scheu hym be skillis thre,
 þat his lar suld condampynt be.
 Fol. 38 b. þane firste, thocht man sic lar vald luf, 105
 ȝet god of hewine sic lare vald reprof.
 þe todir, for sic lewynges
 of vice is noȝt clengit þe thinge;
 þare-for, vane thinge Is It I-wis,
 as þe medicine þat takine is, 110
 quhare-thru þe seknes na remed
 ma haf, bot hastis to þe dede.
 þe thryd, for nedful dispysinge
 Is quhene man his propre thynges
 for goddis sak gyffis powre men, 115
 as he to [þe] ȝunge man cane kene
 In þe ewangel, sayand, þat he
 ȝarnyt parfyt man for to be,
 þat he suld sell [al] þat he had,
 and gyf It pouere men but a-bad. 120
 noȝt-þane of riches þe haffynge
 Is noȝt Ill, bot þe Ill spendinge.
 þan cratone sad: "gyf þi god be
 suthfaste mayster, as þou sais me,
 þat wald þat men mad sic varinge 125
 as for almas to sel þare thinge,
 ger þu ȝone gold and stanis be
 refourmyt in þar firste degre,

101. her.

In lovinge of þi goddis name,
 þat I of men did for þe fame!" 130
 sancte Iohne þan but ony mare
 of gold and stanis, þat lay þare,
 tuk vpe þe pecis small,
 and gerte sovnd to-gyddir all,
 [and] be his prayere þar fut-hate 135
 reformyt þam to þe fyrste state.
 þane cratone & þe 3ounge men twa
 þat gold and stanis vpe can ta,
 and sald to gyfe to powre men,
 and criste and his law can kene. 140

Thane twa 3ounge men in þat place
 stud, and saw how þis doñ was,
 sald al þe thinge þat þai had,
 and gafe þe þrice but ony bad
 to pur men, & mad þare dwellinge 145
 with sancte Iohne to here his prechinge.
 It hapnyt syne þir 3unge men twa
 with Iohne, þare master, for to ga,
 and saw quhyle men þat had bene
 þare ser[v]andis cled in clathis schene, 150
 and skantly had Ilkane of þa
 a singill clath, fore-owtine ma.
 þane begouth þai soroful to be.
 and fra sancte Iohne þat can se,
 small stanis of þe sand 155
 he gadderit vpe in-to his hand,
 and turnyt þam in gemmys schene
 and in gold fyne and clene,
 and bad þai twa men to him bringe
 sle men of crafte, þat knew þat thyng. 160
 and sa, but mare, ofi went þai twa,
 sik men sekand to and fra

sewine dais but suiornynge.
 and crafty men þan can þai brynge,
 þat, quheñ þai had þe gemmys sene, 165
 and þe gold, þat ves fyne and clene,
 sad, þat nane of þame before
 had sene þe preciuse tresore
 of fyne gold & of stanis dere.
 þane sad he to þai twa: "cum here, 170
 and with þis gud by agane all
 þat ere 3e sald, bath gret & small;
 for hewynly reward tynt haf 3e.
 bot florysand a quhile 3e be,
 þat 3e ma estirwart falow; 175
 and in riches habund 3e now,
 þat 3e but end beggeris be!"
 þane a-gayne riches arguit he,
 and sex cause schavit quhy
 þat þai men war þan vnhappy, 180
 þat sa set þar appetyte
 In Riches to hafe delyte.
 and þe fyrste skil to pr̄ve It
 he tuk vt of haly vryte,
 of þat velfull gret gluttone, 185
 þat varldis velth had in fusione,
 and of lazare, þat met grawe
 of his medynge, bot nan hym gafe.
 þe tod̄ir is, þat all þat ware
 or In þis varld þat [ar], cumys bare, 190
 and but riches passis away,
 quheñ ded of þame wil ma h̄is pray.
 þe thryd is, þat al creatur
 to be commone settis þare cur,
 as sone, mone, sternis al smal, 195
 presis þam to serwe til all,
 and rane als, and þe self ayr clere,
 196. presit.

sa suld meñ do til þai ar here,
 al þat þai haf mak commone thinge
 of mysterful in till helpynge. 200
 þe ferd is fortune, þat wil say
 — þat riche man is thril alway *
 to twa: þe tane, is riches
 þat he gadderis with gredines,
 and servis It, bot It nocht sa hym; 205
 and sa is he fendis lyme;
 for he þat mony heppis ay,
 Is seruand þare-to nycht and day.
 þe fyfte is, sa gret besynes
 he has for to get riches, 210
 and besy thocht of þe kepynge,
 and gret dut of þe tynynge.
 þe sexit scath is, for riches ay
 are cause of tynsale nycht & day;
 fore riches, prowde and fell, 215
 þai rekis nocht of þe saule hele,
 na 3et þe self fend dredis he nocht,
 þat one riches settis his thocht,
 na duttis nocht þar-thru to tyne
 þe Ioy, þat ma neuir haf fyne. 220
 as sancte Iohne disputand wes
 one þis maner agane riches,
 men brocht þe cors of a 3ounge man
 to be grawine, þat before þane
 thretty dais had veddit bene; 225
 for-quhy þat vedo can hym mene,
 and his modir and frendis sere
 — for hym gret, and mad Il chere.
 and, in entent þare bale to bete,
 þai fel dewot to sancte Ionis fet,
 and prayt hym, rycht as he 230

221. þus.

* Line 192 is in the MS. repeated after this.

gert drusiane resuscit be,
 þat he wald, one þe sammyn manere,
 raise [hym], þat lay [ap-]one þat beyre,
 Fol. 40 a. In name of god. & þare-wit he 235
 gret Increly fore pure pitte,
 and sa to god prayt for þat man,
 þat he fra ded to lyfe hym wan,
 and commawndit, quhen þis wes done,
 to þa twa zonge men to tel sone, 240
 þat for-thocht be-cause þat þai
 had sald þar gud sa clene away,
 þocht þai It þane recouert had,
 quhat payne in hel þam a-bad,
 and quhat[i]ne Ioy þat þai had tynte. 245
 and he tald þane, or euir he stynte,
 of paradyse þe Ioy parfyt,
 and þe gret blyß and þe delyt;
 and of paynis hard and fell,
 he tald þam, þat he schaw in hell, 250
 and [sad]: "wrechis, mend 3ow 3eit!
 for 3our gud angel I saw gret,
 and þe feyndis rycht blyt & glad,
 for 3e twa vnhappy tynte had
 far palacis þat sal leste euirmare, 255
 schenand wit gemmys oure-al-quhare,
 and full of Ioy and of delyte."
 and syne aucht paynis tald he tyte,
 þat grathit ar in hell fore meñ,
 þat In þis lyf wil nocht god kene: 260
 fellone wormys, þat is to say,
 and thike myrknes lestand ay,
 and scurgis scharpe, & cald to-gyddir,
 þat makis wrechis ful chel to diddir,
 and broland fyre, quhare þai sal dwel, 265
 and sycht of fendis, fers and fell,

233, 234, are in MS. transposed.

237. and say.

259. þai.

and schame of synnis, þat ma nocht
amendit be, and dole of thocht.

þane he, þat wes resuscit sa,
and þe todir discipulis twa 270
to Iohnis fet fel doñ in hy,
prayand þat þai mycht wyn mercy.

þan þe appostil sad þame to :
“thretty dais 3e penance do,
prayand god, oure helpe þat is, 275
þat þis gold and þir preciuse stanis
to þare firste mater ma be brocht !”

Fol. 40 b. and, as he bad, quhen þai had wrocht,
he sad : “tak þir, & with þame ga
to þe place 3e brocht þam fra !” 280
and þai went furth in ful gud vyl,
and al his bydynges can fulfill.
and gold and stanis in þat houre
var turnyt in þare ane nature ;
and þai twa vane agane but bad 285
al þe vertu, þat þai fyrst had.

qw[h]ene Iohne had prechit to & fra
In to þe land of asya,
al þa þat mad sacrifice
til mawmentis, as folk vnwyse, 290
Ine þe puple [raisit] seduccione
a-gane sancte Iohnê, but resone,
[and] to þe tempil of dyane
drew hym rudly, ore þai fane,
for to strenge hym to sacrifice. 295
bot he amesit þam in hy,
proponand þam þat distinctiue
to lat þame with hym for to stryfe,
þat opire þai, to dame dyane
prayand, suld cristis kirk onane 300

ger don thru hyr cassine be,
 and [he] but marz of his wil fre
 til ydolis suld sacrify;
 or he þe tempil suld in hy
 of dame diane gert Ryve done 305
 of criste thru Invocacione,
 þane þai in criste [suld] trew & [in] his lare.
 þar-to þe maste part þat wes þare,
 consentit, and gert remow all
 ovt of þe tempil, gret & smal. 310
 þane sancte Iohnē mad hīs vrisone
 to god in gud deuocione,
 and sodanly to erd cañ fall
 þe tempil & þe Idolis all,
 and of deme dyane þe fygyr 315
 ware brokine smal but recower.

[O]f þar ydolis þe bischope,
 aristodemus, þat wes zape,
 raisit a gret sedicione
 In þe puple of þat towne, 320
 sa þat þai drew to partyse þare,
 Ilkane vthir til sla al zare.
 þar sad Iohne til aristodeme:
 "sa þu wil þis folk mak quem,
 sa me quhat þou wil I do, 325
 and I sal sone consent þar-to."
 he sad: "gyf þou wil I trew
 In þi god, I wil þat þu
 drinke þe venome I sal þe gyfe;
 and [gyf] þat þar-estir [þu] ma lyf 330
 but hourte or schath in þe,
 I sal treu þi god suthfaste be."
 sad sancte Iohne: "þat do wil I."

Fol. 41 a.

301. ger nocht done.

307. þar þai ine criste trewt & his lare.

306. of cristis.

309. gert renow.

aristodemus þan in hy
 sad: "I wil þu se twa 335
 ded of þe venome þu sal ta,
 þat þu þe mare abasit be,
 þat þai de þat þou ma se."
 aristodemus went with þat
 to þe proconsul, quhare at he sat, 340
 and twa þat suld hedit be
 fore þar trespase, bocht he,
 and before al þam of þe towne,
 he gert þame drynk dedly poysons,
 and þai sone but ony mare 345
 fel ded done in þat place þare.
 sancte Iohne 3et but abaysitnes
 þe saymne drink tuk neuir-þe-les,
 and croysit It, & drank al oute
 but rednes with blith wlte. 350
 þane al þe folk, þat saw þat sycht,
 be-gud to lofe god of mycht.
 bot aristodeme sad in hy:
 "In sum parte 3et dout haf I;
 bot gyf þu ma in-to þis sted 355
 rase þir twa men fra ded,
 fore-owte dowe þan sal I trew
 In þat god, þou prechis now."
 sancte Iohne tuk of þan his kirtill,
 and to þe vntreuffull gawe it till. 360
 sad he: "quhat amowis þe
 þe kyrtil fore to gyf to me?"
 quod he: "to þat entent, þat þu
 of þi mystreutht haf scham now."
 þan Aristodemus cane say: 365
 "quhat! venis þu þi kirtil ma
 ger me of fors in þi goddis trev?"
 þane sad sancte Johā: "ga furth nov,
 359. þam his kirtill.

and vith myn kirtil but delay
 hele 3one ded *men*, & þus say : 370
 'cristis appostil send me now
 In his name to resuscit 3ou.'
 and quhen aristodeme had done,
 þai rudly sone did Ionys biddinge,
 rase; and þe proconsul, þat wes 3ape, 375
 and of þare lawis þe bischope,
 trowit in criste, & al þer kyne
 Thru baptisme forsuk þar syne,
 and In worschipe of sancte Iohn mad
 a fare kirke but abad. 380
 for he conuertyt had nerhand
 al hale þe puple of þat land.
 þan mad he byschoppis ay-quhare,
 to strinth and vpehald goddis lare,
 and min[i]stris of syndry state, 385
 till enforme þe puple, how-gate
 þai suld *varly* kepe þam fra syn,
 and thru gud ded syne hewyn wyne.

AMange al vthir of þat land,
 a fare 3ounge man sancte Iohn fand, 390
 þe quhilk, þocht he wes fellone,
 he wane to god thru his sermone;
 and to a bischope hym betaucht,
 to trete hym wele fore all his maucht;
 for of depose in to þe name 395
 he lefit hym *with* hym, to fle blame.
 þe bischope tretyt hym for-þi,
 as he his son var, tendirly.
 bot fra he to rype elde wane
 he lefit þe bischope, & vent þan 400
 to sterk thefis, & but abad
 þare master mañ þai sone hym mad.

370. man.

383. þe.

387. varldly.

402. þan sone.

syne eftir, quhar þe bischope wes,
 hapnyt sancte Iohne to cum on case,
 and *bad* hym þe depose furth bryng, 405
 þat he lefit in his kepynge.
 þe [bischope] wes abaysit þane,
 as veinand þat þe haly mañ
 had askit hym sum money,
 Fol. 42 a. as In depose þat *with* hym lay. 410
 bot sancte Iohnê þat k[n]ew his thocht,
 sad: "sik depose ask I þe nocht,
 bot þe ȝounge man I ask þe,
 þat, as depose, þou tuk fra me."
 þe bischope sad: "faddir dere, 415
 as In sawle he is *ded* but were,
 and *with* theffis in sik a hyll
 as prince is dwelland to do Ill."
 and quhen þe appostil herd hym say
 þat þe ȝonge man wes sa away, 420
 he rafe his clathis & befe his face,
 and to þe bischope sad: "allace!
 I wend til haf wel done þane,
 quheñ I betaucht þe þat mane!"
 a horse þan gat he til hym ȝare, 425
 and he lape one forowtyn mare,
 and to þat hyll In gret hy
 prekit, & onabasytly.
 and quhen þat ȝounge man saw þat he
 come prekand in sic degre, 430
 he ves schamyt, & ves schone,
 and one his horse gat alsone,
 and fled. bot sancte Iohne fo[r]ȝetand elde,
 prekyt faste eftyr, & hym behelde,
 cryand hey: "swet sone dere, 435
 fle nocht, bot byd, þi faddir here

403. *quhar* is between the lines and in a later hand.

405. bath.

416. det.

429. *man* is written in the margin in a later hand.

LEGENDS OF THE SAINTS.

ane ald man, vnermyt now,
 þat mon ȝeld resone, wele þou trew,
 to criste for þi saule; & ȝet I,
 to de for þe, is al redy, 440
 as criste did, al our myse to mend.
 for-þi turne þe, fore god me send
 to wyne þe, þat þou be nocht tynte!"
 þane he, þat fled fyrste, can stynt,
 and þane sa fore-thocht his mysded, 445
 - þat he gret sar for his mysded,
 and tel done to sancte Iohnnys fete,
 and with his teris can þame vete,
 -and þam and handis kyssit swa,
 In hope þat he suld pærdone ta. 450
 sancte Iohne to his reuth tent can tak,
 and for hym bath can fast & wak,
 and prayt for hym, til he wes
 restoryt wele to goddis grace.

Fol. 42 b. As recordis Iohne cassiane, 455
 a ȝoung man quhile a fule had tan,
 quhilk we ane pærtryk cal,
 and to sancte Iohne com þare-with-al,
 and gaf It, as in digneite.
 and blithly it resawit he, 460
 and softly with his handis twa
 It handlyt, & þ[a]r-of [play] cane ma.
 þe ȝunge man saw þat he plait
 with þat foule, & til vthire sad:
 "be-hald ȝone ald, & se how ȝarne 465
 he plais with ȝone foule, as a barne!"
 þat quhen sancte Iohne persavit had,
 thru spyryt þat hym þe schauyn mad,
 he þat ȝung man askit but mare,
 quhat It ves in hand he bare. 470

437. and ald.

439. and.

“It is myn bow, I tel 3u to,”
quod he. “quhat sal 3u vith it do?”
 “and þe foulis þare-vith I sla,
 and lytil bestis vthir ma.”
 sad sancte Iohne: “þu lat me se 475
 in quhat maner þat suld be!”
 þe 3unge man þan his bov bent syne,
 and vith his hand þare-vith can lyne.
 sancte Iohne þan a quhyle ves stil,
 þane spake na thinge þe 3ung man til; 480
 and þar-for he [h]is bow vnþent.
 þane sad sancte Iohne: “tel þi entent,
 quhy þu vnþent þi bow sa sone!”
 “bot,” he *quod*, “I sa had done,
 It suld hafe bene soñ out of pyth 485
 to schot ony takil vith.”
 þane sancte Iohne ansuerit þer-til:
 “sa do I for þe sammyn skyll;
 for manis brokilnes ma nocht
 of contemplacion haf thocht 490
 bot sum disport Ithandly,
 na It suld be quhile wery,
 as of þi bow þou sais me,
 gyf þat It bent suld lange tyme be;
 for þocht þe eyrne fle heyeste, 495
 and þe sone seis clerlyaste,
 3et mon of fors he cum done
 to þe law 3erd, & þer suiorne,
 rycht sa manis deuocione,
 þat quhile fra contemplacione 500
 Is drawyne, sal þe scharpar be,
 and þe devotare, quhen þat he
 eftsonis dresß hym to pray;
 for temporale thing lestis nocht ay.”

Fol. 43 a.

475. þut.

483. umbent.

484. I sa haf I done.

Þane quhen sancte Iohne ves of elde, 505
 þat he mycht nocht hym-selvyne velde,
 and duelland ves in effecy,
 and for selfe eld ves sa wery,
 þat vnhes with þe helpe of twa
 he mycht quhyle to þe kirke ga, 510
 na he but pause mycht no mare say,
 bot þire twa wordis he sad ay:
 "my sonis, I pray 3ou hartfully,
 þat 3e luf enterchangeably."
 and þis sa of[t]-tyme he can say, 515
 þat his discipulis one ane day
 prayt hym to tel [þam] quhy
 he sad þa vordis ythanly.
 he answert: "for god sa tacht
 kepe þam, þare-for, at all [3our] macht, 520
 and It sall suffice wel 3ou to,
 In þis gyf 3e his biddynge do."

and a[l]s tellis elynandus
 of sancte Johnnis varkis, sayand þus,
 quhen he suld þe ewangel wryte, 525
 quhare-in þat he had gret delyte,
 as In to custum he had ay
 to gere þe puple faste [&] pray,
 þat It suld t[h]ankful to god be,
 and helpe to saulis fore his pitte, 530
 a[l]s he prayt fore þat place,
 quhare-in to wryt Is custum ves,
 þat quhat man þat sat in It
 to red or se þat haly wryte,
 þat he suld thole þer-in na pane 535
 of noyus vyndis, na of rane.
 and 3ete elimentis ay
 þat custome kepis to þis day.
 and quhen sancte Iohn had luffit here

fullely fourscore and sextene zere, 540
 quhen þat þe traiane ves emperoure,
 Iheru, goddis sone, his saweoure,
 til hym, quhare he ves, can appere
 vith his discipulis, þat fel vare,
 and sad: "myn dere, tym is þat þu 545
 vith me and þi br[e]thire et now
 one myn bwrð vith hevne blyse."
 þane Iohne be-guth to ga vith þis,
 and god sad: "þou sal stil byd here
 til sonday cum þat is nov nere! 550
 þane þat day sal þi terme be
 to bruk myn blis & dwel vith me."
 þan eftir, þe nexte sonday,
 he gert þe folk cum but delay
 to þe kirk, þat þai had mad 555
 In his honore, & þar abad.
 fra þat þe cok had cravyn thrise
 he taucht þam in syndry vyis
 goddis biddinge to fulfil,
 and do ay gud, and lewe þe Ill. 560
 and he, prechand þis, gert be mad
 a pyte, þat wes bath depe & brad,
 be-syd þe alter, and but hone
 þe erde gerte of þe kirk be don;
 & in þat pyte hym-selfe lad ewyne, 565
 hevand his handis vpe to þe hevyn,
 sayand: "myn mayster, lord Iheru,
 a-bufe alth[i]nge I owe þe now,
 of þi discipulis alþire-laste
 þat me þis callis to þi feste! 570
 and lo, þar-for vith Io[i]ful will
 I cum. þare-for, tak me þe til!"
 and, sayand þis vith swet stevyn,
 þare come a lycht fra þe hewyn

548. to ga vith vs.

568. a behufe.

569. alþare.

& schane one hym, quhare he can ly, 575
 sa ferly brycht and sa clerly,
 þat þar ves na lifland man þat mycht
 se hym for þat mekil lycht.
 & þat licht wes dwelland þare
 þe space of ane houre & mare. 580
 and quhen þe licht vent away,
 away he ves, þat þar lay,
 & nocht bot marna sene ves þare,
 þat spryngis zet, rycht as It vare
 smal sand in grond of well, 585
 as þai þat saw it, I herd tel,
 and spryngis zet, & sal do ay,
 In mynd of hym to þe last day.

Fol. 44 a.

Sanct edmwnde, of Ingland kinge,
 lovit sancte Iohn a-beouf althinge, 590
 out-ane our lord and our lady,
 and in custum had, for-þi,
 þat quha-se-euire vald almur crafe
 for luf of sancte Iohne suld hafe.
 and sa be-tyd a day of case 595
 þat þe kinge ves in solace,
 and a pilgrime to cum by,
 þat askit hym rycht pituisly
 almur for sancte Iohnis sak;
 and he had nocht quhare-of to tak, 600
 to mak asyth to þat beggar,
 for cause þan nan ves hym nere;
 bot of his fynger tuk a ringe,
 far, and worth mekil thinge,
 and to þe pilgram gaf it rath, 605
 þat almur fore sancte Iohn can craf;
 and þe pilgram held [h]is va syth,
 þat semyt, þarfore, to be blyth.

608. be ly blyth.

In Inghland þat tym ves a knyght,
 In ded of armys þat ves vycht, 610
 and had bene in landis syndry
 for til haf lose of chevalry.
 and tyd a tyme, þar-for, at he
 for sic cause passit þe gret se
 In to a cunctre far away. 615
 as he rad a-poñ a day,
 he met a pilgrime in the gat,
 þat haliste hym, & sad þus-gat:
 “sir knyght, sene þu is of Inghland,
 þat edmwnd kinge has nov in hand, 620
 I pray þe þat þu tak þis rynge
 oñ my be-halfe, & gyf þe king,
 & say hym: ‘quham-to þat þu
 gafe it umquhil, þe gyffis it nov,
 3eldand þe thank of þi gud vil, 625
 þat nocht ellis had to gyf hym til
 þane, fore þat þu ves þe alane.’”
 & he vith þat þe ringe has tane;
 & quheñ he had his Iorne doñ,
 and in Inghland com ham sone, 630
 he vent to vesy þe kinge,
 & tel hym of his travalinge,
 as is þe costome fore to do,
 & sad to hym: “myn lord, lo,
 þis ringe, þat [I] yu present now, 635
 me gafe a pilgram to gyf 3ow,
 þat I, quhar I ves traveland,
 mete vith of case in to fere land,
 & sad, fra 3ov þat It tuk he,
 as In name of cheryte, 640
 one sik a day, in sik a place,
 quhare þat nane by 3ov ves,
 and bad I suld gyf it 3ov til,

612. chevaraly.

618. haluste.

624. he gyffis.

VI.—THOMAS.



Of sancte thomas spek vil we,
next sancte Iohne in his degre.
quhen thomas In cesaria
cristis treutht prechit to & fra,

oure lord apperit til hym þare, 5

& til hym sad: "I wil þu fare

til Inde, & lefit fore na thinge,

quhare gundoforus is þare kynnge,

þat nov has send his proveste here,

abney, bis[i]ly fore to spere 10

a man, þat sic palace can make,

þat he in grete thank vil take,

and als reward hym t[h]ankfully,

gyfe he his varke dois parfytly.

for-þi til hym I will send þe." 15

thomas sad: "lord, I pray þe,

þat þu send me quhare-euir þou will,

ovtane þe felloun Indis till."

þane god a-gane can til hym say:

"to þa fel yndis hald þi way; 20

Fol. 45 a. for þi protectour sal I be.

quhen þu hale ynd has to me

conuertyt, þu sal in hy

cum to me vith þe victory."

þane til our lord thomas can say: 25

1. The capital is wanting.

"þi vil, lorde, be doune ay!
 for lo, þi servand þat þi vill,
 to pase quhare þu vil send me til."
 þan þis abney vent vpe & done
 In-to þe merkete of þe towne: 30
 oure lord in-to forme of mane
 hym met, & hym fraynit þane,
 quhat he soucht. & [he] in hy
 sad: "sik a maw of craft seke I,
 þat, thru gret crafte vitʰ costly thinge, 35
 Cuth mak a palace til oure kynge,
 as þe gretaste of rome are mad."
 vitʰ þat oure lord but abad
 be-thacht hym thomas be þe hand,
 as þe maste crafty of þat land, 40
 & þat beste cuth do sic thinge
 othir fore emproure ore kynge.
 þan vent þai to þe se but bad,
 & þat þare vil gud vend þai had,
 & aryvyt at a citte, 45
 quhare þe kiñge of þat cunctre
 of nev his douchter vedit had,
 & fore þat cause a gret feste mad,
 & gerte mak gret monicione,
 þat al þat euire vare in þe tovne 50
 of al degre, maste and leste,
 suld but assonȝe cum to þat feste,
 &, as þai vald þe kingis dedenȝe
 eschev, na manne suld fenȝe.
 thane hapnyte thomas & abnene 55
 þare to cum amange þir mene.
 & quhene þai set var in þe hall,
 a madyne com amange þam all
 of he brow borne In-to þe land,
 hafand a quyschile in-to hand, 60
 & of ilke man but abade

ane lowynge in *hir* myrth scho mad.
 & quheñ schow com to sancte thomas,
 amange al vthire þat þare ves,
 Fol. 45 b. scho had sone persavinge þane, 65
 þat he of hebrow ves a manne;
 for nothir ete na drinngē vald he,
 bot to þe hewine had ay is he.
 for-[þi] of hym in-to lowynge
 vith *hir* fistule þan can scho synge 70
 of his cuntre in-to þe lede:
 “þare is bot a god but drede,
 þat of hebreis þe god Is,
 & makare of althinge I-wis.”
 & quhen he hard hir say sa, 75
 rycht besily he can hire pray,
 In þe sammyne led, fore til repete
 þai sammyne wordis, hym to rehetē.
 a seruand of þe houß vith þat
 be-held þe manere how he sat, 80
 & mete & drink vald nocht assay,
 bot to þe hewine ves govand ay,
 gafe hym a gret strak on þe schek.
 & þe appostil, þat wes meke,
 sad: “sir, bettir is þat þu 85
 for þis trespace be punyst nov,
 þan þar-fore þu be punyste sare,
 quhare pardone sal be neuir mare.
 þar-fore ryse of þis place I ne vil,
 til a hund þat hand brinngē me til, 90
 þat nov has strekine me so sare.”
 vith þat þat servand mad hym zare,
 a-gane þat etinge had þe kinge,
 þe velvatter for to brynge.
 & as he vent in-to þe strete, 95
 a fel hund sone can hym mete,

and veryt hym, & drank his blud;
 and hundis ete hym to þare fud.
 & a blak hund þat ves nere-hand,
 quhen þai hym zet, gat his Richt hand, 100
 & in þe myddis of þe hall
 gat It, & lad before þame all.

& quhen þai had þat sicht sene,
 þai ware abaisit al bedene.
 þe vordis þan of þe appostil 105
 þis madyn tald þam al till,
 & hyre fistule kiste sone away,
 & til his fet fel but delay.

Fol. 46 a. þane al þat sat þar-in a-bout,
 of þis had bath ferly & dovt, 110
 persavand þat sancte thomas
 ves a man fulfillit of grace.
 for-þi þe kinge prayt hym þat tyd,
 þat bath þe brydgrome & þe bryd
 he vald blyse ore he jed away. 115

þan thomas on þis vijs can say:
 "der Iheru, þat of hewine is kynge,
 blyß vith þi hand þis gadd[er]ynge
 & [in] þar hartis þe sed schaw
 of lestand [lif], þat þai þe knaw 120
 þe suthfaste god þat lestis ay."

vith þat sancte thomas vent away.
 & in þe hand of þat zunge man
 a branche fare ves fundyne þan
 of a palme tre, þat datis bare, 125
 þe fayreste ves cuir sene þare.

& of þat fare froyte in þat tyd
 bath ete þe bryd-grome & þe bryd,
 & one slepe syne fel þai rath,
 -& a lyk dreame dremyt þai bath. 130

thane thoht þe maste costly kynge
 & maste fare our al thinge,

schrove in gold & stanis sere,
 as thame thocht, to þam suld appere,
 & in armys can brase

135

þame bath in-to þat Ilke place,
 & sad: "myn appostil 3ov
 blessit, sa þat 3e ar now
 þarsaneris of lestand lyfe,
 quhare 3e sal euir duel but stryfe."

140

& quheñ þai vaknyt, þai can tel
 athire til vthire as It befel
 to þame þan in þar dremynge,
 þat ves lyk in alkine thinge.

& as þai þuð-gat carpand vare,
 þe appostil to þam com þare,
 þat euire had be goddis grace,
 þocht þe chavmer wel closit vas,
 & sad: "myn lord to 3ou send me,
 þocht þis place vell closit be,
 þat myn blissinge ma on 3ou reste.

145

150

þar-for sais to me now fyrste,
 gyfe 3e forout corrupcione
 of flesche kepit myn benysone!

Fol. 46 b.

for chastite is souerane quene
 of al vertuise euir bedene,
 & of euir lestand hele vit-h-al;
 & virginite ve ma cal

155

cister til angelis, þat ay
 seruis to god nycht & day,
 & of al gudis þe valdinge,
 & of lustis al þe ourcumyn[g]e,
 & of treutht þe rewarde,

160

& puttinge of þe fend bakvart,
 and sikirnes of þe Ioy, þat ay
 lestis. & til 3ou I say
 þat ruttinge com of þe flesch lechery,
 þat oysit is al commonly;

165

of rottinge pollucione
 Is generit, in oure flesche þat done; 170
 & of pollucionē of flesche
 grovis, as ve vat, giltines;
 & of giltines þe schame
 Is generit, & of It þe blame."
 & as þe apostil tald þis here, 175
 - twa come and tald wið glad chere:
 "ve ar angelis, 3e sal vele treu,
 send fra god to kepe 3ou now,
 þat sal, and 3e þe bidding 3eme
 of þe apostil wel & queme, 180
 to god sal present al 3our vil,
 þat ryctwijs 3arning suld of skil."
 þe apostil þan þame baptist þare,
 & mad parfyt in cristis lare.
 eftir þat pelagia — 185
 þat ves þe bryd — þe val can ta,
 þat halouyt ves, & þe gold ryng;
 & sone for hir fare prechinge
 wið stedfaste hart tholit dede.
 & hyr spouse syne of þat stede 190
 ves mad bischope, fore he ves vyse;
 & til his name he had d[e]neyse.
 ⁊
 thane eftir þat al þis ves done,
 þe apostil & abnes alsone
 of Innere Inde com to þe kynge, 195
 þat blith ves grettumly of his cumyng,
 & namly for þat manis sak,
 þat suld þe palace to hym mak.
 þane led he thomas but abad,
 quhare þat þe pal[a]ce suld be mad, 200
 þat tuk a lange red in his hand,
 as man of craft þat vare cunnand;
 176. clad chere. 192. hat.

þane þare-vith al þe palace can merk,
 quhare þat þe kinge vald haf his vark.
 & þar a palace one sic vyijs 205
 sa craftly he cane dewyse,
 þat þar ves nane sic in-to rome
 be Iugment of manis dome.
 þe kinge, þat hard his dewice,
 & persavit þat he ves vyise, 210
 sad: "richt wele It feris þe
 seruand to kingis fore to be.
 þar-fore, as þu dewisise now,
 mak furth myn wark, & trevly trew,
 þat þi trawel sal be þe quet 215
 ful wele, fra þu haf endit It!"
 þane gert þe kinge gyf hym in hy
 siluer and gold plentuisly,
 & a fere cunctre passit to,
 quhare he sa gretly had to do, 220
 þat twa 3eris he dwel[i]t þare.
 & þe apostile in þat sychware,
 vith þat tresoure he had tane,
 pouer men relewit mony ane;
 & prechit sa faste, þat he 225
 nere al þe folk of þat cunctre
 had conuertit, & but abade
 gert kirkis fele & gret be made,
 & of baptisme þe sacrament
 gert þam tak in gud entent. 230
 bischopis syne ordanyt he,
 to serwe god in þare degre
 In haly kirke, & clerkis bath,
 þat suld þe puple kepe fra wath
 of þe fals fend vith þare prechinge, 235
 & eke þe treutht vith þar techinge.
 & in sic oys quhen he had all
 spendit þe tresoure gret & smal,

þe kinge com hame, & ferly thoct
 þat he fand nocht his palace wroct, 240
 & hard how þe apostil had done
 vith his tresour. for-þi ryct sone
 he gerte cal hym & abnen bath,
 & in fel presone put þame rath,
 & in þare bandis bundyne be, 245
 til he thoct quhat vyse he
 Fol. 47 b. nicht torment þam maste fellown[1]y.
 þane rane hym in mynde in hy
 þat he vald firste quyke þam fla,
 & bryne þame syne in doile & va. 250
 & one þe thrid day, quhen he
 had maste thoct of sic cruelte,
 his brothire deit, þat hechte gad,
 fore quham þe puple gret dule mad,
 & four dais, vith gret cure, 255
 þai vare makand his sepulture.
 bot gad, þe ferde day, rase fra ded
 before al þat vare in þat sted,
 quha var ab[a]ysit gretumly,
 quhen þai saw þat grete ferly. 260
 nocht-þane wele sone þai hym clad,
 & to þe kynge, his bruthire, hym led.
 to quhome sad he: "bruthire, but hone
 I tel þe, þu has mysdoñe;
 fore hyme þat þou thinkis to fla, 265
 or do hym bryne ore ony wa,
 Is godis frend, to quham ay
 angelis serwys nyct & day,
 þat me in paradice has lede,
 & schawyt me þe welful stede, 270
 quhare he þe fare palace has mad,
 as he before hycht had to þe glad.
 na is nocht vndir þe ayre he

palace tendparte so fare to *se*;
 for ma na gold be mar brycht 275
 þane It is to se *wit*h sycht;
 & set oure all is þat vanis
*wit*h brycht & schenand *pre*ciuse stanys,
 as sardiane, topias fyne, Iaspis,
 Iape, *crissolit*, & onix fyne is, 280
 saphir of assay, & berial clere,
 & charbunckile of *pr*ice ful dere,
 & adamant, þat her of gene,
 þat mekil helpis to þe ewine.
 & *quhen* I faste musand ves 285
 one þe beute of þat place,
 þe angel sad to me, thomas had
 to myn bruthir þat palace mad.
 & [I] sad: 'ful fane wald I
 þare-of be portare anerly.' 290
 & he sad me þane but abad:
 Fol. 48 a. 'þi bruthyre has hym-selwine mad
 vnworthi þare-in fore to be;
 bot I to god prais fore the,
 þat þu mycht ryse & luf *wit*h op[i]re, 295
 til þu had boucht It fra þi bruthire,
 gyfand hym of þi gud fre
 þe coste of It þat mad [h]as he,
 þat he vend vele [þat] he had tynte,
 & þare-fore to sla men had mynte.' " 300
 & quheñ he had sad þis resone,
 he rane *rycht* rath to þe presone,
 quhare þe apostil bundyn ves set,
 & fel one kneis til his fet,
 askand *pardonne* pytuisly 305
 til his bruthire þat wes gylty,
 & lystly lousit sone þe band,
 þat thomas had in fwte & hand,

& prait hym þat he vald take
a riche clethinge for his sake. 310

& sancte thomas til hym can say:
"me þu kennis zet be na way,
þat þai þat ȝarnis for to be
In hewyne & þare-In hafe pouste,
ȝarnis til hafe na temporale gud, 315
overtane anerly clath & fud."

thane, quhen sancte thomas of pressone
come, þe kinge ves redy bowne
& faste com rynnand for to bete
his mysded, & fel doune til his fete, 320
& askit mercy reufully.

þane thomas sad til hym in hy:
"god has ful mekile donne for ȝow,
þat let ȝou se his secret now.
for-[þi] in hyȝn now ȝe trew alway, 325
& beis baptiste but delay,
gyfe ȝe wil *parcenaris* be
of his grete blys & lestand gle."

þane gad sad: "bruthire, I hafe sene
þe wel-full palace fare and schene, 330
þat thomas mad, & lef gat I
of god, It at þe to by."

& thomas sad: "in till his will
Is it to sell or till hald still."
he sad: "þane It sall myn be, 335

syne I þe coste has mad, *parde*,
& of his awyne syne lat myn bruthire
gere ȝou, thomas, mak hym ane vthire;
and gyfe he be nocht penny bowne,
lat it til vs bath be commowne." 340

& sad þe apostil: "fele palace
has bene, & are in hewine alwais,

318. to þe kinge.

sene god fyrste had þis varld wrocht,
 þat with nane vthire thiŋ ar bocht
 bot with þe price of trewtht ryghtvijs 345
 & almus-ded one syndry vyse.
 & wardly riches be-fore 3ow
 ma pase na way, þat wele 3^e trew!
 fore he þat gyffis his almus here,
 quhen to hald It he has power, 350
 Is lyk hym þat in merknes gais
 & a lanterne before hym has;
 & he þat liffand It deferris,
 Is lyk a man þat merknes merryse,
 & gerris þe lanterne borne be 355
 be-hynd hym, þe gat to se.
 þare-for It is thankful thinge
 to gyfe almane of fre lykine
 til meñ liffis, & has fre will
 to gyfe, or to hald þame still." 360

of a monethe efter þe space,
 quhen þat Is sad here, downe vas,
 þe apostil did forowte bad
 a congregacione soñe be mad
 of puyre & riche meñ elyke 365
 for þe maste parte of þe kinryke;
 & al þat euire ware sek & sayre,
 he gerte disseuire fra þam þare,
 & his prayere mad fore þam þan;
 & al þe puple sad "amen." 370
 a fyr-schauchte of þe hewyn rath,
 þane thomas & þe puple bath
 saw stryk þe 3erd, & gert ly þare
 a space of ane houre & mare;
 sa þat all wend but ony dowl,
 þat þare þai suld be ded alowte. 375

352. & in a lanterne.

372. þat.

— þan thomas sad with gladsum chere :
 "ryse vpe now, myn brethir dere !
 for god as fyr-schacht now com here,
 to make þire seke men hale & fere." 380
 þane al þe sek men, þat come þare,
 parfyt heyle gat in þat sychare,
 & lowit god & sancte thomas
 of þat grete habundand grace.
 þane sancte thomas was rycht fow 385
 Fol. 49 a. till tel þe twelfe greis of vertuse.
 þe firste of þame, to rekine now,
 Is : in god fermly til trew,
 þe quhilk in substance bot ane Is,
 & thrinfald in-to personis. 390
 & by þ[r]e ensample schawit he
 felably quhow ma þis be ;
 for in til a man visdome Is,
 & of þat ane þare procedis
 vnderstandyng, memore, & wite ; 395
 for wyt is þat gerris þe fynd Ite,
 þat þu lerit [nocht], & memore syne
 Is þat þu laris, þu nocht tyne,
 & vnderstandyng is þe aucht,
 þat may be schawit or ellis tacht. 400
 þe tothir ensampil tane ma be
 sufficiandly be þe wyne-tre—
 tre, & leffe, & froite with-all,
 bot a wyne-tree we call.
 þe threde : þat in þe hewid of man, 405
 ar wittis four, quha rekine can,
 as sycht, heryng, gustyne, tastyne,
 & 3et þir four ar bot a thyng,
 & in þe hewid ar herbreit all,
 & bot a hewid 3et ve It call. 410
 þe tothire stage is þat we,

for̃ to wyne grace, suld baptist be.
 þe thryd: þat we ay suld be bone
 to fle fornicacione.

þe fyrd is: gyf we be wyse, 415
 ve suld eschew auarice.

þe fyfte stage is: suthly,
 to keep men fra gluttony.

þe sexte: gyf man, perchance
 fel in syne, suld do penance. 420

þat in lele penance we suld dwel,
 as for̃ þe sewine gre ve ma tell.

& [þe] aucht wel ma be,
 for to luf hospitalyte.

þe ninte: for to sek goddis will 425
 In althinge, & till fulfill.

þe tend gre is: till eschew
 agane goddis wil we wirk nov.

þe lewine is: þat cheryte
 to frend & fa euire haf we. 430

þe twelfte: þat men be ay reddy
 to bere þir stagis sekyrly.

Fol. 49 b. &, or he had his sermone mad,

þare war̃ baptiste but a-bad
 a-lefyne thousand of meñ, 435

foroute barnys ore weman,
 þat be thomas of goddis grace
 to cristine treutht conuertit̃ ves.

and quheñ al one þis vyise
 ves done as I devyse, 440

In hest ynde, or he fane,
 he went, & þar throw ferlys schan.

& synciane, þat wes vorthy,
 & tendir frende to mygdony,

þe vyfe of carise, & cosyne 445

to þe kinge þar be ryȝt lyne,
 threv his prayer sa wroȝt he,
 þat, þoȝt scho blynd ves, [he] gert hīr se.
 to synciane sad mygdony :
 "venys þou þat hym se ma I?" 450
 þane mygdonny of hire consale
 but bad hīr habit changit hale,
 & vith powere folk com to þe place,
 quhare þe apostil prechand ves
 of þe wrechitnese þat here 455
 men has, til þai be broȝt on here,
 & sad: "þis present lyfe
 Is ay in vrechitnese & stryfe,
 & vndirout to chansis sere,
 sa þat men lifis ay ine vere; 460
 and quhen men venis beste þat þai
 sal lyfe in lykine & in play,
 þan cumys ded vnwenandly,
 & rewis þame al [a]-wa in hy;
 & þane þe flesche, þat ve fed here 465
 maste vantly in daynttis sere,
 Is lathaste tu luk one þane,
 fra þe lyf be ovt of þame."
 syne for-thirmare he can preche,
 & forsit hym þame to teche 470
 four resonis, quhy men here
 suld gladly goddis word here,
 lyknand þat word in hīs prechinge
 to four maner of sere thinge :
 ane til þe oy[n]ment of þe ee, 475
 þat helpis men clerly to se.
 & of þat ee þe vndoynge
 Is of oure harte & vnderstandinge,
 þat lichtis þe hart & makis It clere,
 þat Ignorance be-fore mad swere. 480

Fol. 50 a.

459. chansp.

also It is lyk to poyc^lōn
 men takis forē purgacione,
 þat clengⁱs ourē flesche fra ȝarninge
 of fleschly luste & sinful thyngē;
 & til a plaister lyk ma be, 485
 quhar-thru of syne wondis hel we;
 & lyke to met It is vith^h-all,
 quhare-vith^h ourē saule fed ve sall;
 for ve suld set our maste delyte
 In goddis vord forē sawle profyte. 490
 for, as medycyne þat is parfyte,
 dois to þe body na profyte,
 bot man resavit it within,
 sa the sawle, sek of syne,
 ma hafe na helpe of goddis word, 495
 bot It be hyd in-[to] his hūrd,
 quhen grathly he has hard It,
 In his harte bot he It knyht.
 of þis vord prechit thomas sa,
 þat baptisme tuk mygdona, 500
 þe vyfe of caryse, þat na wa
 to his bed ȝed fra þat day.
 þat caryse askit at þe kynge
 þat he mycht thomas thraly thringe
 In-to presone, & did ryght sa. 505
 quhare to hym com mygdona,
 & prayt hym of forgyvnes,
 þat he for hyr tholit distres.
 þane confortand he sad hyre till,
 þat payne he tuk vith^h gud will. 510
 carisius vent to þe kynge
 ryght þane, but tary[i]nge,
 & for his vif gretly can meñ,
 þat ves ful cister to þe queñ,
 and prayt hym tendirly, 515

þat he þe queñ vald send in hy,
 & fand gyf scho mycht get hir wil,
 & gere hyre cum agan hym til.
 þane þe quen vent but bad,
 & cristyne þat oure ves mad 520
 threu hyre cister, of goddis grace,
 þat to pervert hyre purpos ves.
 & quheñ scho sene had sere serlyis,
 þat thomas dyd mony vyis,
 sad: "of god veryte be þai 525
 þat wil nocht trev in cristis la,
 scand þe thynge þat þis man here
 dois in þe name of Ihesu dere."

Fol. 50 b.

the apostil þan thru his gud lare
 Infowmyt al þat var þare 530
 schortly of thre, þat is to say,
 þat þai suld honoure þe kirk ay,
 & to the prestis do honoure
 of haly kyrk þat has þe cure,
 & be na way þat þai ware swere 535
 goddis vord euir to here.

þe queñ þan com agane
 þe kynge, þat hyr þis can f[r]ane:
 "quhar has þu bene, dame, al day?"
 till hyme sodanly can scho say: 540
 "I wende myn cistere mygdony
 had bene a fowle, but nov se I
 þat wyser wyfe ma nocht be;
 fore to þe apostil scho brocht me,
 þat has me kend þe suthfast vay 545
 to cristis blyse, þat lestis ay."

þe quene vald nocht fra þat day
 bede with þe kynge be ony way.
 þe kynge, þat wes þan full gretly

518. hyr til.

539. dance.

grewit, bad þai suld in hy—
 þat þai suld þe apostil bynd
 fulfaste his handis hym behynd,
 & brynge to hym but delay.
 & quheñ he come, þis can he say :
 “þu hyll man & of will thra,
 þat gerris oure wiffis fra vs ga,
 Induce þam now to cum ws till,
 gyf þe ded þu eschew will!”
 þe apostil sais : “one na-kyne vyse
 may I do þat, quhil þat þu Is
 In sic erroure as þu arte now,
 as be ensampil þu may trew,
 as Is þe ensample of þe kynge,
 & of þe towre, & þe wylsprynge.
 for þu, þat kynge & mychttý Is,
 deigneis nocht till hafe ful serwice,
 but wil þat, quha serwis þe,
 mane or wemen, honeste be ;
 þane sal þu trew in þe sammyn vyse,
 þat god ȝarnis honeste serwice
 of man or wyf, quhethir it be,
 þat seruís hym in þare degre.
 þar-for, me think, I serwe no blame
 quhen I say : god luffis þe sammynne
 In his serwandis, as þu will
 þi serwandis trewly serwe þe till.
 & I with besynes & cure
 has bygyt now a wel he toure,
 & þu, me thinke, for fawt of wyt,
 byddis me now distroy It ;
 & I hafe dolvyne in þe erde eke,
 a spryngayd in It to seke,
 & has fundyne, and þu sais me
 þat I suld stope [it] & lat be?”

Fol. 51 a.

560. do þe.

583. as þu.

þam wes þe kynge Angry and wrath, 585
 & had his tormentouris wel rath
 brynge platir of Irne & stele,
 & in þe fyre gert het þam wele,
 & ger þe appostil one þam stand,
 bundyne faste bath fwt & hand, 590
 bar-fwte. bot þare a ferly fell:
 þat vndyr þam sprange vpe a well
 & sloknyt sone be goddis grace
 þai brynnand platir in þat place.
 & þane þe kyng at þe consell 595
 of his macht, þat wes ferly fell,
 gert het ane oyne hat brynnand,
 & thomas þare-In fute & hand
 gert put. bot sone but bade
 thru goddis grace It cald wes mad, 600
 & [he] þe tothire day but were
 of It come owt hale & fere.
 & þane sad caryse to þe kyng:
 "gud lord, gere hym mak som offeringe
 til oure gret god, þe sene, & sa 605
 his god with hyme he sall wrath ma,
 & fra þis tyme furth na mare sal he
 one þis wyis helpe hym, 3e sal se."

sancte thomas þane þai bad in hy:
 "til oure tempil ga sacrify!" 610
 & thomas sad to þame one hycht:
 "quhilk opis þu be of mare mycht,
 þu or þat thinge þat mad has þu?
 & suthfaste god dispicis now,
 & honowryse þi awne payntyng, 615
 at na-thinge settand hewynis kyng;
 bot, as carisius sais, þe
 venys þat my god wrath wil be

Fol. 51 b.

605. gret god he sene.

with me, gyf þat I sacrifice *
 to þi god. na; bot sikyrly 620
 with þi god wrath wil he be,
 & with þi-selfe, bot nocht with me;
 for þi god þat ȝe honoure all,
 he sal gere brak in powdir small;
 bot I þat god sal ho[no]ur ay, 625
 sa mychty dedis ma do sa.
 þi god, þare-for, q[u]hen I honoure
 & criste, myn god, in-to þat houre
 þi god ourtirwis nocht in hy,
 til þi god sal I sacrifice; 630
 sa þu do þe sammyn to myne,
 quhen þu seis þi god vertu tyne."
 þane sad þe kynge: "me think þat þu
 as pere & peyre sais to me now."
 sancte thomas þane in hebrew spak 635
 —to þe fend, þat ves ful blak:
 "þu, þat in þat Idol dwellis
 to dissawe men & do nocht ellis,
 þat alsone as I knel done
 to myn god for deuocione, 640
 I commavnd þe, þat þou brak all
 þat ydole in-to powdir small."
 with þat þe apostil knelit done,
 & sad þir wordis with hey sone:
 "lo, I honoure, bot na mawnment, 645
 bot suthfaste god in gud entent;
 lo, I honoure, bot na metall,
 þat brokill is & sone ma fall;
 bot lo, I honoure god of hewyne
 & Iheru criste, his sone ful ewyne, 650
 In quhais name I þe commawnd,

* Between this and line 620 the following is inserted: Sa þat dow þu þe sammyn to myne. See l. 631.

ful fend, þat þare-In is dwelland,
 þat þu þat semulacre brake,
 or ony man may hand þe reke."
 þane at þat word but ony marre 655
 It meltit as It vax warre,
 & þe fend, þar-In had bene,
 flaw a-way, & neuir wes sene.
 þan al þe prestis gef a zell,
 as þai had bene fendis of hell. 660
 & of þe tempil þare bischope,
 for doute þe apostol suld eschape,
 with a swerd strak hym in hy
 In at þe bak throw þe body,
 sayand: "I sal reveñge sone 665
 þe wrange þat to myn god is done."
 bot carisius & þe kyng
 In þat place mad na mare dwellinge,
 bot fled richt faste out of þat sted,
 fra þai saw þe apostole ded; 670
 for þai weste wele þat þe pup[i]le,
 to tak rewengeance, war in will
 to sla þam & þe byschope bryne,
 þat done had þat horribelē syne,
 þat þai to þe apostol had doñ. 675
 þane cristyne men, but ony howne,
 hym enterit with gret honoure
 In a grawe, mad with gret cure,
 quhare god of hewyne dois fore hym ay
 myraclis grete to þis day, 680
 & as I trew, sal do euirmare
 til al þai þat are sek or sare,
 & sekis hym dewotly
 & threw, sal hafe þare helpe in hy.
 for, þocht to treu he wes swere, 685

655. þat at word.

662. of.

664. In þat þe.

674. sene.

quheñ he can goddis wordis here,
 he wes eftyr fwill wel trewand,
 quheñ he a fyngyr of his hand
 had put depe in goddis syd,
 yn þat wonde bath depe & wyd. 690
 & sa þe benysone he wane
 of Ihesu criste to mony mañ,
 þat blissit al þat saw nocht,
 & *trewit* It in ded & thocht.
 for-þi, sancte thomas, we þe pray 695
 þat þu oure helpe be, now & ay,
 & get vs grace, we hynne ma twyne
 but deſ, schame & deidly syne.

691. bunſone.

694. therwit.

698. ded . . . deitly.

VII.—JACOBUS (MINOR).



OW of sancte Iames spek will we,
 þat set is in þe sexte degre
 of þe apostolis, as we red,
 of þare awne makine in þe cred.

suppose syndry meñ wald wene,
 þat he þe thred man suld haf bene,
 be-cause þat he of kyne wes nere
 to Ihesu & his modir dere.

5

bot to declar quhy þat he
 Is nocht set here in þat degre,

10

Fol. 52 b.

I tak na tym to tel It here,
 for I ame ald & sumdele swer.
 þar-for I sped me, as I cane,
 to say furth of þis haly manne,
 þat four swrnamys had. & ane
 of þame al wele firste ma be tane,
 þat of alþhey þe soñ wes he.
 & þe tothir nexte þat mycht be,
 þat he wes callit goddis bruthire,
 & maste lyk hym be-for al vthyr;
 for to Ihesu sa lyk wes he
 of al fasone in al degre,

15

20

\ þat þar cuth na man sa, I trew,
 quhilk wes Iames na 3ete Ihesu.

1. The capital is wanting.

16. þane.

17. alþhey.

þar-forē, quhen Iudas Iheru sald 25
 to Iowis, a takine þam he ȝald,
 sayand: “quham-euire ȝe se me kyse,
 he is Iheru, trewis wele þis!”
 fore þat wekit tratore Iudas
 familiare to Iheru wes, 30
 & sa parfytly k[n]ew hym, þat he
 of hym mycht nocht dissawit be.
 & goddis cvsinge callit alswa,
 for of twa cisteris come þa twa.
 & goddis bruthir callit he wes, 35
 fore his excellent halynes.
 þar-forē of Ierusalem he
 wes mad byschope of heyest gre.
 & callit als Iames þe lese
 vthir-tyme his swrname wes, 40
 sa [þ]at meñ mycht keñ quhilk wes he,
 & quhilk þe soñ of ȝebede;
 & rychtwyse Iames, fore he wes
 of maste excellent halynes;
 fore al þe puple had hym þane 45
 In maste reuerence as haly man,
 sa þat þai stryfe wald, quha mycht fyrst
 of his kirtil mycht nycht þe liste.
 & of Ierusalem he wes
 þe fyrste bischope fore halynes. 50
 fore of his modir wame wes he
 maste haly in-to al degre.
 wyne & cesare drank he nocht,
 na ȝet na flesche, na nocht wes brocht
 rasoure of hevyd to schawe, 55
 na [oil] til enoynte hym wald he hafe,
 bot altyme he cuth forbere.
 na claps of sylk he wald nocht were,
 bot lenyne clath he oysit ay;
 & one his kneis sa of[t] cañ pray, 60

— þat one þame grew hardnes,
 as one helis mare & lese.
 & men sa rychtwyis can hym cal,
 þat he of þe apostolis all
 In-to þe sanctwar [can] ga, 65
 quhen-euir he wald his prayeris ma.
 & of þame al þe fyrste he was
 þat euir be-guth to sa messe;
 for þai gafe hym reuerence
 of halynes for excellence. 70
 þane eftyre þe ascencione,
 of Ierusalem in þe towne,
 sic worschipe þai did till hym ay,
 þat he wes fyrste þat mese can say
 thru þame fore his gret dingnite. 75
 & clene virgine als wes he.
 & oñe gud fryday, quhen Iherus
 deit, as tellis Iosephus,
 þis Iames mad a wou, þat he
 but ony met ore drynk suld be, 80
 til his lord criste þat he had sene
 rysine to lyfe, þat ded had bene.
 for-þi wes Iames fastand ay,
 til eftyr one þe next sonday,
 Iheru, goddis sone, cane appere 85
 til hyme *and* all þat *with* hym were,
 & bad þame set þe burd alsone,
 & set oñe bred wit[h]owtyne hone.
 he brek þe bred, þat þare can stand,
 & blissit it *with* his richt hand, 90
 & fyrste gawe one-to Iames,
 & sad: "dere bruthir, ete of þis,
 for manis sonne fra þe ded
 Is rysine, al synnys to remed."

61. þane one.

79. awou.

81. his criste lord.

86. til hyme þat.

the sewynt ȝere of his bischophad, 95
 to Ierusalem but abad,
 þe appostolis sammyn gadderit ware,
 þat scalyt fare war in landis sere.
 and Iames to þame demand mad,
 how in þe puple þai wrocht had, 100
 & how þat god had fore þam wrocht
 In þame þat to þe treutht þa brocht.
 þane Ilkane to þam-selfe can tel
 In-to þare trawel how þam befel.
 Fol. 53 b. & in þat towne al prechit þai 105
 Ithandly to þe sewinte day,
 In þe tempil, before caypha,
 & be-for othir Iowis ma,
 sa þat richt mony ware in wil
 cristyne treutht for to cum till. 110
 bot þane in þe tempil in hy,
 a gret menȝe com̃ swdanly,
 & criyt faste, & lud canne ȝele :
 “o ȝe fel folk of Israel,
 quhat do ȝe now? quhare-for thol ȝe 115
 ȝou thru þis folk dissawit be?”
 & þe folk with a sowdane cry
 þai mewit þan sa sodanly,
 þat þai war in wil for to stane
 þe apostollis euir-Ilkane. 120
 bot ane of þame went vpe stepand,
 quhare sancte Iames wes prechand,
 & keste hym fra þe heast gre,
 —þat, til he lifyt, halt wes he.
 & þis wes doñe þe sewinte ȝere 125
 eftyr cristis ascencioñ, but were,
 & þe thred ȝere, mare na lese,
 of þat towne fra he bischope ves.

& ware þe Iowis wondir wa,
 for þai mycht nocht sancte paule sla; 130
 fore he apelyt had to rome,
 to thole of þe emprour þe dome.
 þar-for þai wrekyt þar wodnes
 In þis Iamis, callit þe les,
 sekand faste occasione 135
 to put hym to confusione.
 for-þi þe Iowis but abade
 of þare vysment a *semble* mad,
 & com to Iamis, & cane say:
 "þu, þat has bene ryght-wijs ay, 140
 we pray þe þu agane call
 þe puple, þat nere erris all,
 as wenand þat It criste suld be
 he þat Ihesus, [quham] one þe tre
 before-tyf we hangit beforne, 145
 & for dyspyt crownyt with thorne;
 bot criste, we wat wel, is to cum.
 for-þi we pray þe, al & sum,
 vith al þe instance þat we may,
 þat þu wald now oñe pasch day, 150
 quhen al þe puple gadderit are,
 namely, to here þi suthfast lare,
 say to þame, þat in ihesu
 for ony prechinge þay [nocht] here trew;
 for we sal al obeyse þe till, 155
 & trew quhat-sa þu vs say will,
 & al þe puple mare & lese
 sal þane apprewe þi halynes.
 for þou þat sais nocht bot resone,
 of na mañ makis excepcione, 160
 bot ewynly sais þe lawte,
 gudman or ewil, quhethyr he be."

Fol. 54 a.

130. for he.

138. ensampil.

syne þe next pasche day *nerre* all
 com to þe tempill, gret & small,
 to her Iamis in his *prechyng*e 165
 of þus dowe say þe suthfaste thinge;
 & stabliste hym one þe maste heyght
 of þe tempil, to schaw þe *rycht*,
 & *criand* lowd sad: “rychtwyseste
 of almeñ & þe halyaste, 170
 señ we obey mon to þe ay,
 þe suthfa[st]nes, we pray þe sa;
 for nerhand all þe puple now
 myskennand trowis in Ihesu,
 þat deit one croice agañe his will. 175
 þar-for þe suth þu say vs till,
 quhat þe of [hym] think, sais ws to;
 fore, as þu byddis, we sal do.”
 þane Iames answert apon hycht:
 “señ me 3e charge to say þe *rycht* 180
 of manis sonne, I sa 3ow ewyne
 þat he is sittand in till hewyne,
 of god, his faddy, oñe þe *rycht* hand,
 & sal cum þine, 3e vnderstand,
 þe quek & ded bath to deme 185
 oñ domysday, as hym think queme.”
 þe *cristyne* folk, þat þane ware þare,
 quheñ þai hard þus, full Ioyfull ware;
 bot faraseis & wysmene
 of Iowis lach mad answer þane: 190
 “to here hym mare, we myse-do now,
 þat beris sic witnes to Ihesu;
 bot pase we vpe & caste hym ðonne,
 sa þat al *cristyne* of þis towne
 be rad to trew in hym mare.” 195
 with þat all cryit þat ware þare:
 “o, 3et þis ryhtwy[s] man erris

Fol. 54 b.

& now þane before fer war Is."
 þane vpe but mare til hym þa wan,
 & ruschyt done þe Rychtwysman.* 200
 & þai, þat war þare doñ with-oute,
 In gret fellowny com hym abowte,
 & stanand hym sad on þis wyse:
 "do stane we Iamis, þe richtwijs!"
 bot ȝefe he deit nocht with þat, 205
 bot one [his] kneys & elbois gat,
 & prayand fore þame Increly
 & lovd, þat al hard þis, can cry:
 "lord, remyt þis gilt þam to,
 for þai myskene quhat þai do." 210
 þane of þe prestis ane can cry:
 "are ȝe woude? cese of ȝour foly!
 seis [ȝe] nocht al he prays ȝete
 fore ȝow, & ma nocht stand one fete?"
 þane ane, a walkare perk, hynt 215
 & gafe sancte Iamis† sic a dynte
 þat he þe harne-pane brak in twyn,
 & blud & harnys owte can ryne.
 sic martirdome þar tholyt he
 fore hym þat al had in pouste, 220
 quhen nero regnyt in-to rome—
 þat þane wes a man of fellow dome—
 & nere þe tempil grawyn wes,
 quhare he wes slane, in þe sammyn place.
 þe mast part of þe puple sone, 225
 þat þar wes, quhen þis wes done,
 wald hafe rewengit his ded fane,
 & sla þame al þat hym had slane;

205. ȝede.

207. prayt.

* This line is repeated.

† The MS. originally had "thomas," but it is altered by a later hand into Iamis.

bot of þe land sonê þai wente,
þay þat to his ded gef *consent*.

230

Iosaphus, [þat] þat tyme wes
a Iow & saw [al] mare & les,
sais þat fore þis gudmanis ded
Ierusalem, þe fare stede,
In rewengeans dystroyt wes,
& al þe Iowis mare & les
In-to þe kynrike of Iuda
vare wyd schalit to & fra;

235

Fol. 55 a. bot *nocht* all anerly because of ded
of Iamis tynt wes swa þat sted,
bot errar, for þai had slane
Ihesu criste *with* mekile mayne,
þat sad before ful dulfully
of þat place in his *prophecy*,
þat stane oñe stane in-to þat towne
suld *nocht* be left vncastyne done;
- & þar-for *rycht* sare he cane gret,
sittand in þe monte of olywet.

240

bot, fore god is ay mercifull,
na wil *nocht* þe ded of synfull;
&, for þat þai men of þe towne
suld hafe nan excusacione
of þe gret sowne, þat þai doñ had,
he fowrty ȝere þame abad
or he wald tak rewengeance,
to se gyfe þai wald do pennance,
& be his appostolis commonly,
& be þis Iamis maste namely,
gert prechiñge be to þame mad.
- bot þai þe hartis sa hard had,
þat þai be na wa wald trew

245

250

255

260

þat goddis sonne wes swet Iheru.
 nocht-pane he bad þame, fore to se
 gyfe þat þai wald repentand be
 or twrne to hym, þocht It lat ware— 265
 he mad þame red thru taknys sere
 be-for þa fowrty jere war gane;
 bot turne to hym wald ner-hand nane,
 as Iosaphus recordis wele,
 þat saw al þis euiri[l]ke dele, 270
 þat sais: "a sterne brycht & clere,
 a-beoufe þe citte cañ appere,
 of a *fyery* swerd in þe lyknes,
 till fal one þame al redy wes,
 & in sik wyis as brynand clere, 275
 as to fal al redy were.
 and eftyre þat at þe mydnycht
 of þar grete feste, þar com a lycht
 þat wondryly wes brycht & clere,
 þat to þe tempil & to þe awtere 280
 enwyrent, þat, quha had sene,
 suld trew þat It day-lycht had bene.
 & in þat feste a kow in calf bare*
 a lame, þocht It ferly ware.
 sone eftyr þe soñe gayn-done 285
 þare wes sene in þat regione,
 In til mony placis, syndry
 cartys & wanyis opynly,
 In-to þe ayre pase to & fra,
 & mony armyt men alsa, 290
 &, as men thocht þane but were,
 fore til assege townys sere.
 syne In a feste eftirwarte þat,

273. senery.

* This line is exceedingly difficult to decipher, some of the words being illegible.

þat in ourē led witsonday hat,
 a nycht, quheñ þe prestis went 295
 to þe tempill, In till entente
 þar-in þare service for to say,
 a ferly sterynge sonē feld þai,
 rycht as þe 3erde suld tremyl al,
 & mak all werkis reddy to fall, 300
 & hard a voyce sa sudandly
 say: “sped vs hyne in all hy,
 ore meñ to sege mak þam bone
 of Ierusalem þe fare towne.”

fowre 3ere be-fore þat ewynly, 305
 Ihesu, þe sonne of anany,
 In til a gret solempnyte
 sudandly þis cryit he :
 “a voyce fra este & voice fra west,
 & of fourē wyndis fra þe blaste 310
 a voice, & one Ierusalem,
 a voyce one tempil & one meñ,
 & a voyce sal be ha[r]d wele rath
 one spowsit men & wemen bath,
 & a voyce one þe puple all 315
 sal be hard, bath gret & small.”
 & þai þat herd þis man þis rare,
 tuk hym, & band, & befte full sare,
 to gere hym lefe; bot he alvay
 þe sammyne wordys a-gane cuth say, 320
 &, thocht þai dange hym, neuir-þe-lese
 he mycht nocht say till þam ellis.
 syne to þe Iuge þai hym brocht,
 & to gere pyne hym wandyt nocht,
 sa cruelly, þat men mycht se 325
 of his wame þe preuete.

Fol. 56 a.

bot þar-ffor gret he nocht a tere,

na mad requeste in ony manere;
 bot w^{ith} gret doile & wordis ay
 þai wordis as be-for wald say. 330
 bot at þe laste þis ekyt he:
 "Ierusalem, cuir va þu be!"
 bot, quheñ þe Iowis for þe præchinge
 of þe apostolis na maynyseyngre,
 na for na thinge [þat] thai had sefe 335
 wald mend þar wikit liffis vncleñe,
 bot in to durnes ay abad,
 til fowrty zere þe cors had mad,
 þanc oure lord send waspaciane
 & his son tytus, or he fane, 340
 of Ierusalem þe towne
 to distroy & cast It done.
 & þar-for þai þat towñ come til,
 sic profyey till fulfill;
 for thru þame þaⁿ wes þat citte 345
 distroyt, as now men ma se.
 bot quheþir þat þis be suth or nay,
 I[n] lele treutht, I dare nocht say;
 bot for in story I fynd It,
 þar-fore I put It in þis wryt. 350

thane pylot, kemand þat but skill
 he Iheru criste condampnyt Ill,
 & dred[and] þare-fore grettumly
 þe blame of ceser tybary,
 send *abnen*, his messyngere, 355
 till hyñ, his lettir for to bere,
 for til escuse hym of þe Ill,
 þat he had doñ agannis skill.
 In þat tyme waspaciane
 þe zemsale of galyse had tane 360
 of tybry, þe emprioure,

331. bot þat þe.

342. castt.

355. alame.

þat þan a man wes of gret honoure.
 & tyd pilatis messyngere,
 þat þis lettir oure sey suld bere,
 quhare he þe emprioure mycht fynd, 365
 to be dryfine with contrare wynd
 In galise; and has hawyne tane,
 & brocht soñ [wes] to waspaciane;
 for þe custom wes oysit þare,
 þat quhat schepe þat brokine ware 370
 a-pone þat coste, suld rycht þane
 be mad eschete, gud & mañ,
 & þe meñ als þare wnwillis
 suld to þe prince be brocht thrillis.
 waspaciane þane cañ hym frane, 375
 quhyne he wes. & he agane
 sad: "of Isrell but were,
 & his pylatis messyngere,
 & til hawe bene at rome I thocht,
 bot fortune has me hyddir brocht." 380
 þane he sad: "of þat land Is þu,
 quhare mony wysman dwellis now?
 þare-for It ma be oñ na vyse,
 þat na þu in medycyne suld be wise.
 þar-for I trew wele þu cañ, 385
 thru sik crafte, helpe a sek man.
 for-þi þi crafte þu keth oñe me,
 & waryse myn Infyrmyte!"
 fore of waspis waspaciane,
 þat grew in his hed, nam had tane, 390
 & at his nese flaw in & owte;
 þare-for of ded he had gret dowl;
 for þat seknes ferlyfully,
 he had of barnede ythandly.
 þan swer abnen, þat he kend noch 395
 þe crafte, quhare-thru he helpit mocht.

379. þat rome.

380. fortunat.

þane sad to hym waspaciane:
 "bot gyf þu helpe me on ane,
 of ded now sal þou thole þe pane."
 þane abnen sad til hym agane: 400
 "he þat kert blynd men clerly se,
 & woud men in þar wit to be,
 & þame þat ded war gaf lyf til,
 he helpe þe, gyf it be his wil;
 for I cane nocht of sic craft do." 405
 þane waspaciane sad hym to:
 "quhat is þat, þu sa me now,
 þat of sic ferlyse [sais] þu?"
 quod he: "Iheru of nazarene,
 a man of gud lyf & of clene, 410
 quham þe Iowis forz Inwy,
 but cause, to ded put fellown[ly],
 will þu In hym trew & be lele,
 but dowl he sal gyf þe þi hele."
 þane sad waspaciane: "I trew 415
 þat he þat wrocht sic [thinge] as þu
 recordis now, ma wel hele me
 of myn dulf Infyrmite."
 þane with þat, but ony marz,
 þe waspis þat in his hewid warz, 420
 at his nese-thrill's flaw al owt,
 & he is hele gat but dowl.
 waspaciane þan wes rycht blyith,
 þat gottyne had his hele sa swith,
 sayand: "godd's sone, I trew, Is he, 425
 þis mychtely þat has heylit me.
 for-þi I sal get lefe & pase
 quhare þat Iheru prechand wes,
 with sa gret mycht, þat al þai
 þat sclew dere Iheru, I sal sla, 430
 & far Ierusalem with-all
 I sal mak playne but ony wale."

Fol. 57 a.

& til abneñ þa~~n~~ can he sa :
 “with lyfe & gud pase hame þi wa.”

uaspaciane þane to rome went, 435
 as before wes his entent,
 & gat þe empriouris will,
 hale his ȝarninge to fulfill.
 þane he assemblyt in-to hy
 of armyt men ane oste mychttly, 440
 & to Ierusaleme but bad
 com̃ with þat oste he gadderit had,
 & gret sege gert till It lay
 one al syd, oñe þe pasche day,
 quheñ at þe maste part of þe land 445
 wes cumyne þare to mak þar offerand.
 bot befor a litill space
 þat he to þe towne cumyne wes,
 þe cristine, þat þare dwelling mad,
 thru þe haly gaste sic warning had, 450
 þat fra þe towne þai went ilkane,
 our þe wattyre of Iordane,
 til a smal towñ, callit pella,
 & þare dwellynge þar can þa ma,
 sa þat na lele ma~~n~~ suld forfare 455
 amange vnlele þat wekit war.
 þane in þe kynryk of Iude
 þar wes a nothir gud citte,
 þat Ionapara~~m~~e had to name,
 quhare dwelt a ma~~n~~ of gret fame, 460
 Iosaphus, prince wes & als ledare
 of þat towne, bath in pese & ver.
 þe quhilk before vaspaciane
 prewit be fors for til haf tane
 with alkyne Instrument of wer~~e~~, 465
 as gyne, slonge, darte & sper~~e~~.
 bot Iosaphus, as worthy mañ,

Fol. 57 b.

þe towne rycht wele defendit þan.
 bot I trew þat þis sad mycht be
 of Ierusalem þe citte; 470
 for Iosaphus dwelt in þat towne
 þat tyme, as man of maste renowne.
 bot at þe laste he hym bethocht,
 þat in na maner þa mocht
 lange hald þe towne na It suld be 475
 tane be force; & þare-for he
 llewyne Iowis of his consent
 tuk with hym, & with þame went
 In til a depe cawe & prue,
 wenand þar sikkyr to be, 480
 til þe parele suld pass by.
 & þare wele four dais can þai ley
 but met & drink, & wald say
 þat dee þare þam leware wes ay,
 þane fore to thol subieccione 485
 of hym þat segyt þan þar towne.
 þar-for þai wald þam-self sla,
 & þare blud sacrifice ma
 to god; bot Iosaphus wald noch
 consent til It, þat þai had thocht; 490
 bot of his gret slycht he wrocht sa,
 þat he þe gret Iugment suld ta
 one hym, þat quha fyrste slane suld be.
 þane sad þai al It suld be he;
 be-cause he wes þe worthyeste 495
 of þame al, & þe mychttyest;
 þare-for suld god mare plesandis hafe
 In til his blud þan al þe lafe.
 þane Iosaphus, þat wes zape,
 saw he mycht noch sa eschape, 500
 sad he bad no bettyr be
 þane ane of þame in ony degre,

480. silkyr=sikkyr.

491. þis.

496. þe worthyest mychttyest.

bot sad: "maste spedful is to caste,
 quha slane sal be fyrste & laste;
 cuttis ay be-twene twa & twa, 505
 & chese quha sal vthire sla."
 & set þai al in payre twyne,
 Fol. 58 a. & cuttis caste quha suld begyne.
 & þe cuttis þane serwit swa
 til ilkane cane vthir sla, 510
 ovtane Iosaphus & he
 þat þare-in suld falow be.
 þane Iosaphus, as a wicht mañ
 —& swepyr alswa, a swerd gat; þan
 bad his falow suthly chece, 515
 quethyre ware leware hyme, þe lif lese
 or liff & serwe hym at his will,
 þe tane of þa sone tuk hym til.
 þane sad he, þat he wald haf þe life
 & serwe hym al withoutyne strife. 520

thane Iosapus send til a frend,
 þat with vaspaciane cañ leynd,
 þat mekil with his lord mycht do;
 & he sone Iosaphus com to,
 & prayt hym for hym to trete 525
 with his lord, & a souerens gete
 þat he mycht cum to his presence,
 to spek with hyme withoute offence.
 & he þe erand did one ane,
 & brocht hym to vaspaciane, 530
 þat sad til hyme: "þu suld ded be,
 na war þi frend prayte for þe."
 & he sad: "I ma amend sone
 þe myse, gyf I hafe ony done."
 & he for answer sad hyme to: 535
 "he þat is vincuste, ma nocht do."
 "3eis," quod he, "I ma sum thyng

do, þat may be lykyne;
 for It sal ese gyf. I wil
 tythandis rycht blyth to tel þe til." 540
 vaspaciane þane sum dele blyth
 sad: "I pray þe, tel þame swyth!"
 quod he: "our emþriour is ded,
 & þe to be in til his stede,
 þe senate, þat of rome has cure, 545
 vil þu be þar emþrioure."
 quod he: "gyf þu be profyte,
 quhy wald þu nocht lat þir men wyt,
 þat þai suld wonyne be thru me,
 & þat myn lykyne subiet be?" 550
 quod Iosaphus: "I cane þame tel
 fowrty dais, or þis befel,
 þat It, þai now se, suld be;
 Fol. 58 b. bot for na thinge wald þai trew me."
 In þis sammyne tyme com legasy 555
 to vaspaciane reuerently
 fra rome, & tald how-gate,
 þat he wes chosyne but debate
 for to cum þare and resawe It,
 makand hyme requeste be wryt, 560
 for þai thought hyme be-for þe lafe
 wel worthe þat honour til hafe.
 & he til rome passyt but mare
 with þame þat for hym cumyne ware,
 & tytun, his sone, lefyt þar still, 565
 for to mak hend of al his wil.
 & fra tytun persawit had
 his faddir emþrioure wes mad,
 he had sa grete Ioy of It,
 þat he tynte nere heile & wit; 570
 for he fel in þe parlesy
 & haltyte als in sum party.

545. *senatir.*

569. and he.

& quhene Iosaphus hard tel
 how þat to tytus It befel,
 full besyly cañ he spere 575
 of his seknes þe manere,
 & of þe cause als of þe Ile,
 & in quhat wyse it com hym till,
 & how lange tyme he It had.
 bot grathe answer cuth nan be mad, 580
 for þai mysknew þe cause þat he
 with sik seknes suld trawalyt be,
 as how it come in-to þat ourē,
 þat his faddyre wes mad emprioure.
 þane Iosaphus, þat wyse mañ, 585
 In till hyme-selfe *coniecturyt* þan,
 þat he for gret Ioy & blythnes,
 In his lymmys sa drawyne wes;
 & of his Il had sic *persawyne*
 þat throu *contrare contrare* thyngē 590
 Is helpyne ofte; for it þat is
 gottyne of blythnes & of blyse,
 Is tynte richte of[t] be dowle & va.
 & of þis befel richt swa.

Iosaphus speryte þane, 595
 gyffe þat tytus had ony mañ
 In sic maugre þat he na wald se
 one hyme, na thole by hym be,
 na ȝete here *nemmyne* his name,
 na þare-fore he suld mak blame. 600
 Fol. 59 a. & quhene þai tald hyme þat he
 had a mañ in sic degre,
 to titus cane he say in hy,
 gyfe þat he ȝarnyte grettumly
 to hawe his hele? & he sad: "ȝa." 605
 sad he þane: "wil þu vndir̃ta

þat I and þai þat are wíth me,
 In gud fath sal vnschait be?"
 þane tytus sad: "I vndírta,
 bathe þe & þame, sekyre to ma." 610
 þane Iosaphus þe met gert dycht,
 & set vpe tytus, as wes rycht,
 to þe bowrde as þare our-maie,
 & gerte ane vthire bord rycht þane
 be sete cwyne anence hyme, 615
 sa þat he mycht nochte yddyre wync,
 & sete a mán at met rycht þare,
 þat to tytus lathaste ware.
 & quhene tytus þat mán had sene,
 þare-at þane he wox sa teyne, 620
 þat nere he cane briste but abad,
 syke yre in his harte he had;
 & ay þe langare he sat sa,
 þe mare grew his sorow & va,
 fore þat he na mycht rewengit be 625
 In þe contrare of his lawte.
 & sa betyd hyme in þat place,
 þat fyrste fore grete Ioy frosyne wes,
 & syne his hart changyt fore yre,
 þat hyme enflammyte as a fyre, 630
 þat his senownys þat drawyn ware
 to-gyddre, lousyt rycht þare;
 & so his hele gat sodandly.
 þare-for his malancoly
 to þat man he remyttte þare. 635
 & Iosaphus forowtyne mare
 In til his frenschepe þar can ta;
 & sa wox frend þat euire wes fa.

ande quhene tytus assegit had
 þe towne twa ȝere, & trawal mad, 640

608. gudfath.

617. þat met.

631. senanownys.

amange al vthyre skathis fel,
 þat þai had, þat *with-in* canne dwel,
 and prekyte þame maste sare,
 wes fawte of met þai had þare.
 fore þare wes na barne mycht gete 645
 a morcele of þe faddyre mete,
 Fol. 59 b. na 3e[te] þe modyr þat wald gyfe
 til hyre barne mete to relyfe,
 for þe grete hungryre þat þai had.
 full hard in þat towne þai war sted; 650
 fore nocht þe husbande to his wyfe
 wald gyfe þe met *to* safe hyr lyfe.
 fore It is sad in elderys saw:
 “ful harde is hungryre in hale maw.”
 -bote 3ounge meñ, þat ware starck & vycht, 655
 wald, bathe oñe days & one nycht,
 In-to þe rewyse of þat sted
 gange to & fra as halfe dede.
 & þai gerte dalfe þame þat war ded,
 quhylys wald fal done *in* þat sted. 660
 sa wes þe stynke of dede man þan,
 þat It confwndyt mony mane.
 þar-for̃ of commowne coste þai bocht
 a place quhare-in þai delfe þam mocht,
 þat sa deyte in þat place. 665
 & quhene sik coste þam falȝet wes,
 & þe carione wox faste,
 þane our þe wal þai vald þam cast,
 til þe dykis nere full ware
 of þe carione, þat castyn wes þare; 670
 & of þame þane sa gret stink rase,
 þat al þe ayre corrupyt was.
 þane tytus, þat þis oft has sene,
 þare gret myschefe sare can mene;
 -howand his handis to þe hewyn, 675

cryit one god with hey stewyne :
 "lord, þu wate þat I do nocht
 þis ded, bot thru þe It is wrocht."
 for nothire wes lewit in þat towne
 hwnde, na catte, na ȝet ratone,
 hyde, na skyne, na ȝet ald s[cb]one
 vnhetyne, be þis wes done.

680

a matrone þan in þe towne wes
 mychty of kyne & of riches;
 bot syke ȝunge men, as I sad ayre,
 of al hyre gude mad hyr so bare,
 þat þai lewyte hyre na thinge to ete
 of al þat þai mycht with hyre get.
 hyre sowkand sowne þane [cane] scho ta
 with dowle be-twyne hir handis twa,
 & sad: "vnhappy sone arte þu
 of mare vnhappy modir now;

685

Fol. 60 a.

to þi modyre now mon þu be
 met, þocht wa be me,
 & to þe thefys horroure alway,
 & to þe world in proverbe ay."
 & quene scho had þis sad, but mare
 hyre awne barne scho slew ryght þar,
 & sethit hyme, & ȝete þe halfe
 for hungryre, as it had bene a calfe,
 & hyd þe tothire halfe, quhill scho
 for hungryre suld þe sammyne do.
 & thefys þane rane vpe & done
 to refe met, in-[to] þe towne.

690

695

700

persawand prowde sawoure þare
 of sottyne flesche, þai fand but mare,
 & ruschyte in þe howse alsone,
 & askyte quhare þe fles wes done.
 þane scho, þat mycht na bettyre do,

705

706. and.

þe tothire halfe brocht þame to, 710
 & sad: "þe bettyre parte is þis
 þat I brynge ʒow, so haf I blyse,"
 & þar-wiþ all vnhelyte It.
 & quhene þai wele persawit It,
 þat of a barne þe halfe It wes, 715
 In harte þai had sike wgrines,
 þat þai had no word for to say;
 sa ware þare hartis in effray.
 þane sad scho: "þis myn sowne wes,
 & myne þe syne is mare & lese; 720
 ettis þare-of now sawfly!
 for all þe lawe ettyne hafe I
 of hyme, þat I of body bare;
 for-þi, me thynke, ʒe suld nocht spare."
 & quhene þai hard hyr þis say, 725
 þai lewit þe howise, & ʒed þar wa.

twa ʒere fra vaspasyane
 of þe empyre þe state had tane,
 tytus Ierusalem cane wyne,
 & tuk al þat he fand þare-In, 730
 & bathe þe tempil & þe towne,
 rycht to þe ʒerd he gert cast done.
 & as þe Iowis criste cane by
 of þare conʒe for pennyse thretty,
 sa alsa tytus of Iowis sald 735
 for a penny thretty, by quha wald.
 for-þi þus Iosaphus cane tel:
 tytus þare of þame cuth sel
 fullely nynety & sewyne thowsand,
 þat þane war had owte of þe land; 740
 & a-lewyne thowsand were
 be swerde & hungryre ded rycht þare.
 þare mycht meñe se, quha wald luke,
 quhat rewengance god tuke

fore þare gret & horrible syne, 745
 þat þai lange tyme ware rutit In,
 & of repentance had sic space
 þat þai mycht wele haf gottyn grace,
 & in-to les þane fowrty zere,
 namely hafand sic taknys sere. 750

als now is red: quhene þat tytus
 Ierusalem had wonone þus,
 he saw a wal wes fow thyke;
 & his mynowris þare gert he pyke,
 In entent to caste it done, 755
 as he þe lafe dyd of þe towne.
 as þai ware faste wirkand,
 a mañ in-to þe wal þai fand,
 þat one his fete vpstannand wes,
 fore he sa sted wes in þat place, 760
 þat he mycht nothire syt no ly;
 sa strate to hyme wes þat herbry.
 & he wes clede þat al dewice,
 furryt wele in wayre & grece,
 -& body had of fare stature, 765
 -& semyt man of gret honoure.
 þane speryt þai quhat mæn [wes] he.
 quod he: "Iosephe mæn callit me,
 of aramathy in Iuda,
 myn sorname I wes wonte to ta. 770
 & quhene þe Iowis for invy
 Ihesu criste cane crucify,
 amange vthire I wes þare,
 & beheld to þare fellone fare,
 & fore me thocht It wes Ill done, 775
 at pylat I purcheste licence sone,
 to louse his body fra þe tre,
 & in þat grawe, þat I fore me
 had mad, lad hyme reuerently.

þare-fore þe Iowis fore Inwy 780
 In til a cawe me closit faste,
 lokit, & celyt at þe laste.
 bot *Ihesus*, quhene he rase fra dede,
 Fol. 61 a. come bodyly in-to þat stede,
 &, al vnsterynge þe stekyne 785
 of þe presone & þe selynge,
 owte of þe cawe þan can me ta,
 & to myn awne howse gerte me ga.
 bot quhene I þare a quhyle had bene,
 & talde til al þat I had sene, 790
 & bare leile witnes to *Ihesu*,
 þane þe Iowis wald noch̃t me trew,
 bot, for I na suld to vthire tele
 þis tale, þe Iowis, þat war̃ fel,
 In-to þis wall stekyte me, 795
 In hope þat I her̃ dede suld be.
 bot fra þat tyme ay god me fed
 with̃ gaystely fude in-to þis sted,
 & confort̃e me with̃ gastely lycht,
 sa þat me thocht̃ I had clere sycht. 800
 sa me thocht̃ þis closyne
 myffat me in na-kynd thyng̃e."
 þane tytus bad hyme gange his way,
 & þis marwele til almen say.

 bot eftir þe lange process̃, 805
 fra tyme þat þis done wes,
 þe Iowys, þat war̃ schalyte wyde,
 assemblyt at a certane tyde,
 & tald of consent commowne,
 þat þai of new wald wal þare tone. 810
 & in þe mornynge, quheñ went þai
 to do þis for til assay,
 al þe feld, þat wes our-sprad

- with fare quhyte dew a-bout þat sted,
 full of fare croycis cane appere, 815
 as þai be crafte wele payntyt were.
 & fra þai þat sicht sene had,
 þai fled away but mair a-bad.
 & one þe morne þai thocht þat þai
 to wal þe towne wald ȝet assay, 820
 & assemblyt in þe mornynge;
 & ilke man one his clethyng
 a takine fand of new, fresche blud,
 In al thinge lyk to cristis rud.
 bot sa abaysit þane war þai, 825
 þat þai leste al & held þare way.
 fore thire sygneis ȝet left þa nocht,
 bot to þe byggyng-place þai socht,
 & for þat cause beowte þe place
 a multytud þare gadderit wes, 830
 þat dewysit quhat wyis þai
 vald þat wark mak but delay.
 þane of þe erde sprange a fyre,
 þat þame brynte, al bane & lyre.
 for god wald nocht þat þai had grace 835
 to byge þe towne quhar it her wes.
 ȝet wald nocht god fore-euir þat þai
 of þis world ware done away,
 bot erare in þe mynd of his name,
 & for þare ay-lestand schame, 840
 ay suld leste, to gere þam mone
 quhat gud he has fore al done,
 & ay abydis, gyfe þai will
 lewe þare erroure & turne hym till.
 & þat sal be but dowe, as It 845
 Is recordyt in haly wryte,
 þat men in þis hale world sal se
 bot a hyde & a hyresel be,
 828. begynnynge.

before þat god sal *cum* to *deme*
bath gud & Il as *hym* sal seme. 850
þare-fore, sancte Iames, helpe me þat tyd,
quhene I ma *nocht* *myn* *synnis* hyd,
sa throw þi helpe I ma *hynne* twyne
but schame, det, & dedly syne.

849. dowme.

VIII.—PHILEPUS.



P sanct philpe now spek wil we,
 nexte sancte Iames in his degre,
 þe quhilk quhene he had thretty ȝer
 thru sycheeme gane fer and nere,

& goddis worde prechit wyd-quhare, 5

& payganis, þat war dwelland þare,

In til his larê wald nocht enclyne,

bot lete hym al his trawelynge tye,

& tuk hyme, & strenȝet in hy

to þare goddis to sacrify; 10

& firste of marte þe maunmente

he suld begyne, wes þar entent.

& quhene þai hyme for sic cause brocht

to þare tempil, þat wele was wrocht,

fra vndir quhare þe maunment stud, 15

a fel dragone, lyk to be wod,

come startand owt al sudanly,

& þe bischopis sone in hy,

þat fyre to sacrify cane kepe,

& twa tribunes þare til eke, 20

þat gerte þare men þe appostil bynde,

slew of his mouth with þe fel wynde.

Fol. 62 a. & al þe lafe þat þe wyne had

twechit, richt seke ware mad.

þane ware þe folk in gret effray; 25

1. The capital is wanting.

21. þai gert . . . þare appostil.

bot þe apostol cane þame say :
 “sa, þat 3e wil tr[e]w to me,
 & ger 3our maumentis brokine be,
 & in þe sted It standis now,
 set vpe a croice of dere Ihesu, 30
 & honour It, þat seke men may
 fra god þare hele get but delay.”
 þane cryit þai in a sone :
 “þe fygure of marte cast we downe,
 gyf þu our sekemen wil ger hafe 35
 to parfyte hele, þat þai now crafe,
 & namely gyf thire thre remede
 thru þe ma haf, þat are here dede.”
 þane philpe sad to þat dragone :
 “I commawnd þat þu brak downe 40
 of marte þe mawnment but delay,
 & syne fast hald one þi way,
 dowand na skathe, mare na les,
 quhare ony are in wyldirnes.”
 & he his commandment cane fulfil, 45
 & syne to mañ did na hyl.
 þane philpe cane his prayere ma,
 & parfyt hele gat til al þai,
 þat þe dragone mad sek or sare,
 & þe thre men, þat ded lay þare, 50
 fra ded to lyfe thru þe wertu
 he raysit þame of dere Ihesu.
 þane al þat þis had hard ore sene,
 trewit in god, & war mad clene
 throw baptysme & þe gud prechyng, 55
 þat philpe mad, of hewynly thinge.
 þane gert he mony kirkis ma
 In al þe land to & fra,
 & prestis in þame ordanyt he,
 & deknes also in þare degre. 60

50. & he thre.

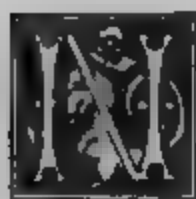
quene he had a ȝer dwelte þare,
 In asya sene canne he fare.
 & to þe gret towne hapnyt hyme
 to cum firste of Ieropolynce,
 quhare he fand hevynutis, 65
 þat throw wikit heresy nyttis,
 þat criste had suthfaste flesche as mañ,
 Fol. 62 A. bote forsit þame to preche þane,
 þat nocht bot fantassy it wes,
 þat criste semyte for to hafe flesche. 70
 bot þe erroure but delay
 philpe clerly put away.
 & philpe als had with hym þare
 twa madyenis, þat his douchteris ware,
 þat haly ware in ded & thocht. 75
 & god for þame gret merwalis wrocht;
 fore thru þe gret grace þai had
 mony mañ cristyne wes mad.
 sewyne dais philpe before his ded
 a gret gadrynge mad in þat sted, 80
 & ythandly þai dais sewyne
 tachte he þe folk to wyne hewyne,
 & sad, god lente hyme þat space
 to teche mæn to wyne his grace.
 þane prestis & deknys þare mad he, 85
 þat prowand in þe kyrke suld be,
 & for þe þuple for to pray,
 þat þai to god mycht plese alway,
 & al þe remaynyne to do,
 þat efferyte þare ordyr to. 90
 & quene þat he had luffit here
 fowre score fullcly & ek sex ȝere,
 vntrastefull folk of þat land
 fore gret invy tuk hym & band,
 & mad a croice in lykynes, 95
 69. bot nocht.

quhare-one his master doñe was,
þat he sa prechyt in þat land,
& þar-apone ful faste hym band.
& one þat wyise he ȝald þe geste
to god, þat It tuk in-to haste ; 100
& wes enterit honorably,
& his twa douchteris lad hyme by
In athire hand, quhare dere Ihesu
ferly werkis dois for þame now.
þar-for to þame I pray al thre, 105
þat þai sic grace purches me,
owte of þis lyfe þat I twyne
but schame, deſ, & dedly syne.

97. & he sa.

108. ded & dedly.

IX.—BERTHOLOMEUS.



OW nexte eftir of bartholome
Is to spek in his degre;
fore bartholome wes þe nynte;
& to preche wes send in ynde,

Fol. 63 a.

þat is þe farrest land, we trew,
quhare ony mañ dwellis now.

5

& quhene he come in-to þat land,
a tempil grete & fare he fand,
& þare-In wes ane ydol mad,
to quhame þe folk in custum had
to sacryfy euir-ilke day;

10

& astaroth hym callit þai.

& þe apostol enterit þare,

In habit as he a pilgrime ware.

& in þat ydol dwelt þare þane

15

a fend, for to dissawe mene,

þat, quhene he meñ mad sek & sare

& for a tyme wald to þame spare,

fulis trewit wele þat he

þame heylyt of Infyrmyte.

20

for-þi þe tempil of syk mene

—wes fillit ful, but & beñ.

þane, þocht þai wald cry or rare,

of þare god gat þai nān answere.

þane, quhene þai persawit had,

25

þat þare god sa sone dum Is mad,

1. The capital is wanting.

to þe nexte citte þai cane pase,
 quhare þat ane vthire ydol wes
 þat þai menskyt, & hecht beryth,
 & eftyre þat hyme besyly þai speryt, 30
 quhy astarothē, þare god, wald noch
 answerē þame as þai besocht.
 sad beryth: “ȝe sal trew,
 þat he sa harde is bundyne now
 with het chenȝeis, as fyre brynnand, 35
 þat he ma nothire stere fowt na hand,
 na speke word, na his hand draw,
 fra þe appostil bartholomow
 come in ȝoure towne.” þane sad þai:
 “quha is þat, we pray þe, sa.” 40
 “of mychty god, quod he, þe frende
 he is, & here will leynde
 fore til distroy ȝowre goddis all,
 quham-one ȝe suld in mystere call.”
 quod þai: “þe taknys, we þe pray, 45
 þu tell ws quhare-by we ma
 knaw hyme by vthire meñ.”
 berith sad: “ȝe sal hyme kene
 be his hare, þat is crispe & blak,
 & mylk-quhyt flesche but ony lake, 50
 with gret ewyne & ewyne neß-thrillis,
 & fare barbe, þat sumdele launge is,
 meynȝit with quhyte hare. als he
 of stature lufly to se.
 his clathis are quhyte & alsa new, 55
 sete with stanis of purpure hew,
 & sex & twenty ȝere are now,
 þat he has oysite þame, ȝe trew!
 a hundre syis one day kneland,
 & als of[t] one nychte prayand; 60
 & angelis are ay hyme by,

Fol. 63 b.

þat tholis hyme nocht be wery,
 na quhat is hungryre, na ȝet threste,
 na gret trawale neuire he wyste.
 -& fare blyth wlt euir [h]as he. 65
 & thyngis to cum he ma se.
 al langage spek he cane,
 & vnderstand al leyð of mane,
 & it þat ȝe haf askyt me,
 & myne answer wele wat he. 70
 & quene ȝe sek hyme, gyf he wil,
 or ellis nocht, [sal] aperi ȝow till.
 bot, gyf it happe sa þat he
 wil thole hyme of ȝou fundyn be,
 pray[s] þat he cum nocht here; 75
 fore dowte, as he dyd to myn fere,
 þat he do me þe sammyne or ware;
 fore-þi prais he cum na nare!"

thane went þire men hame in hy,
 & socht þe apostol besyly 80
 twa dais, als wele as þai mocht;
 bot taknyne of hyme fand þai nocht.
 þane In þe tempil a man lay,
 þat þe fend trawalyte ay,
 & one þe apostol cryt he: 85
 "þi haly dedis brynnis me."
 þane þe apostol sad but mare:
 "wikit spryt, trawale hym no mare!"
 & with þat wourd, in þat place þare,
 þe seke wes heylit of his care. 90
 þane quene þe kyng of þe land herd
 þat þe apostil sagat ferd,
 þat lunatyke a douchtyre hade,
 send þane to hyme but abade
 & prayt hyme [to] cum hyme to, 95

86. þi haly dedis.

& to his dowchtyre þe sammyn do,
 þat he dyd to þe lunatyke;
 fore þare seknes warȝ elyke.
 þane to þe kynge he come in hy,
 Fol. 64 a. & fand his douchtyre bundyne ly 100
 In yrne chenzeis, fore þat scho
 wald thole na man to cum hir to,
 þane with hyre tetht scho can þam ryfe.
 þe appostil bad louse hire be-lyfe.
 þe apostil said: "beis hardy, 105
 for þe fals fend bundyne haf I,
 & beis nocht rade!" & with þat
 parfyte hele þe madyne gate.
 -þat gert þe kynge, þat wes large,
 his meñ of gold & siluer charge 110
 camelis, & with preciuse stanis,
 þat costlyk ware, for þe nanyse,
 & to þe apostil send þame thocht;
 bot hyme in na place fynd þai mocht.
 þane one þe morne, quhen it wes day, 115
 quhare þe kynge in his chawmir lay,
 & al entre closit ware,
 þe apostil to hyme cane apere
 & sad: "sir kynge, quhare-til gert þu
 þi meñ with tresour sek me now? 120
 to sik man þu suld gyf þat til,
 þat of wardly gud has wil;
 bot I cowate na worldly thyng,
 na in fleschelyk has lewyng."
 þane cane þe apostil til hym preche 125
 of cristis law, & hyme teche,
 & schew hyme with vthire thyng
 þe manere of ourȝ ransonyng,
 & how þe fend one foure-kine wise
 he discomfyte and his quentice, 130

þat wes thru ferly scheu^unes,
 mychte, richte, wysdome laste wes.
 fore scheuand he wes, as adame,
 -þat wrocht w[e]s of vnwemmyt lame,
 had oure-cumyne, ryçt sa suld he 135
 one a vnwemmyt virgine be
 borne, þat suld oure-cum oure fa.
 & syne þe tothire thinge of þa
 wes: mychtyly he put hym owte
 of his ald seinznery but dowte, 140
 þat he fra man vsurpyt had,
 syne eftire þat god had hym mad.
 & þe thryd thyng was ryçt-wisnes;
 fore richt thinge fore-suth it wes,
 þat, as þe fend oure-come þe mañ, 145
 þat of þe froit had etyne þane,
 richt sa suld mane in lele fastinge
 oure-cum þe fend in til althinge.
 þe ferd, þat salowis nere þare-by,
 þat he ourcome þe feynd vysly, 150
 quhene his visdome þe fendis arte
 had ourcumyne in til al parte,
 as quhene Ihesu in wildirnes
 hungryre richt sare, þare na met wes,
 & satane bad hyme mak bred 3are 155
 of stanis, þat ware lyand þare,
 & sa ourcome hyme with slicht hid
 as he before our elderis did;
 & gyfe of bred had he no ned,
 he suld haf dowte of his godhed; 160
 bot criste answerte sa wysly,
 þat þe feynd begylyt wes vtraly.

Fol. 64 b.

thane quhen he had þe kinge vndoñ
 þe sacramentis of treutht alsone,

159. no med.

he sad, gyf he wald baptiste be, 165
his god faste bundyne suld he se.

þane in þe morne one þare wyse
þe bischapis mad þare sacrifice
to þare ydole ; & þane þe feynde,
þat cowardly in It cane leynde, 170
rayrit wele lowd, & sad in hy :

“cesis, wrechis, to sacryfy
for dowl It hapyne ware to 3ow
þane to me, þat is bundyne now
with chenzis thru angelis brycht 175

of Iheru criste, goddis sone of mycht,
þat þe Iowis dyd one þe rude,
of hyme myskennd þe gret gud,
quhen he oure-com þe ded, þe quene,
& oure fel prince with-owt wene, 180
þat is þe spouse of ded full fell,
& has hyme bundyne In-to hell.”

full mony þane rapis hynte,
& to draw done þe ydole mynte ;
bot *it* mycht sterit be na way. 185

þe apostil þane one hicht can say :

“þu feynd þare-in, to þe I speke,
& byddis þu þat ydole brake
but abad in pecis small.”

þane he brak it ; & þare with-all 190
to god þe apostil mad prayere,
& al þat in-to seknes ware,
þare hele parfytly gat rycht þare.

Fol. 65 a. þane þe apostil but ony mare 195
of þe tempil a kyrke made,
& þe fals feynd but a-bade
he gert gange in-to wildirnes,
quhare þat neuire man dwelland was.
þane goddis angele can apere,

- þat wes wondyre brycht & cleyre, 200
 & fleand in fowre nukis, made
 wíth his syngyre þe croice but bad,
 & sad: "richt as þire sekmen has
 gottyne þare hele thru goddís grace,
 sa sal þis tempil clengit be 205
 of al fylth and Iniquite
 of þe feynde, þat þare-in dwelt ay,
 þat þe apostol has put away.
 nocht-þane þou I sal gere hyme se,
 bot rad se þat 3e nocht be, 210
 & in þour forhad but abad
 makís þis selfe takine, þot I haf mad
 wíth myn syngyre in þe hard stane!"
 wíth þat he gert þam se Ilkane
 -þat ethiope as þe sete blak, 215
 -þat had þe face gretly rlak,
 for it wes awful & mysmade;
 -& þare-wíth a syd berd It had,
 -& of his hewyd þe lochtris of hare
 til his fete strekand ware, 220
 -& of his mowthe & of hís ene
 sprakís of fyre bryste owt bedene,
 & of his handis behynd hís bake
 bundyne wíth chenzeis of fule mak.
 þe angel sad to þe ful thyng: 225
 "fore þu dyd þe apostilís bydyng,
 quhene þu brak þine awne mawnment,
 quhare-thru ful mony mēn war schent,
 of þe bandis I sal louse þe;
 bot to sik wildiernes þu sal fle, 230
 quhare to mañ þou grewe na may,
 & dwel þare-In to domysday."
 & quhene þe angel had þis sad,
 þe fellone fende mad abraide

215. at þe.

216. rlak; the reading is uncertain. H. reads vlak.

& *wit* gret noyse & ilmowt^{ht} late, 235
 grewand na mañ, he held *his* gate.
 & þe angel, þat þai al saw,
 vpe in hewyne of þare sicht flaw.

the kinge, his barnis, & þe quene,
 & al þai þat þis had sene, 240
 trewit in god & baptysme tuke;
 Fol. 65 *b*. & þe kinge þe warld forsuke,
 & as discypul folowyt ay
 þe apostil til þe end-day.
 þane gadderit þar þe bischapis al 245
 of the templis gret & smal,
 & [come] to þe kynge astoges,
 þat to þis kynge bruthire wes,
 and of þe puple gret playnt mad,
 & of þe tynsale þat þai had, 250
 & of þare goddis brokine done,
 & of þare tempil subuersione,
 & of sorcery plenzeit þai,
 þat þai sad þe apostil dyd ay.
 & quene astrages, þe kinge, 255
 had hard þe bischopis complenzeinge,
 wes wrath & a thowsand mene
 send to brynge þe apostil þane.
 & quhen he come be-for þe kynge,
 he sad til hyme as in hethynge: 260
 “Is þu he þat sa wikitly
 my bruthire has *peruertit*? sa, quhy.”
quod he: “I *peruertit* hyme nocht,
 bot to *conuert* hyme wes myn thocht.”
 þane sad þe kinge: “rycht as þu 265
 has drawyne hym fra *his* god now,
 & I trew, to þ[i]ne, sa sal I
 to myn god gere þe *sacryfy*,

& honoure hyme fra þis furth ay."
 til hyme þe apostil þan can say: 270
 "þat wykit fend, þat þi bruthire
 honowrit as god be-for wthire,
I band, of hyme hafand nane aw,
 & bundyne til hyme syne can schaw,
 & gert hym brak þe mawnment all, 275
 þat he Indwelt, in pecis smal.
 & gyf þu þe sammyne wil do
 to myn lord, I ame redy, lo,
 to fulfill al þine entent,
 & sacrify to þi mawnment; 280
 bot, gyfe I brak þi goddis now,
 but stryf in myn goddis þou trew."
 & rycht as þai sik spek can mak,
 mēn tald, þe kingis god baldak
 wes fallyne downe & brokyn smal. 285
 þe kinge for Ire þane raf his pal
 of purpur, þat he In wes clede,
 & gerte þe apostil in þat stede
 with gret stawis be dongyng sare,
 Fol. 66 a. & þe skyne of hyme be flayne þare. 290
 þane cristyne mēn in gret honoure
 In þat place mad his sepulture.
 & þe fel kynge astrages
 & al þe bischapis, at þar wes
 of þe tempil, þat playnt had mad, 295
 þe feyndys slew but ony bad.
 & men polemys can make,
 þat lewynt his k[i]nryk for his sak,
 bischape; & twenty ȝere
 his office worthly cane stere, 300
 and þane sic end mad of his lyfe,
 þat he is now in hewyne but strife.

273. & of hyme hafand.

296. & feyndis.

þe quhilk lyf god grant ws to wyne
but schame, deþ, or dedly syne.

bot syndry opynione 305
sere meñ has of his passione.
for þe haly mañ dorothe
sais þat crucifyt wes he;
& quhene he in til Ind prechyt,
matheus þe ewangele in-to wryt 310
he gafe to þame in þare awne led;
he tholyt passione, as we red,
in þe citte of Albany
& in þe land of hermeny,
quhare [he] apone þe croice wes down. 315
~& bely flawcht flede alsone.
& sum men sais fore suthfastnes,
þat he richt þane heddyt wes.
& 3ete meñ fyndis at thire thre
but stryfe ma wele accordit be : 320
þat he crucifyt wes fyrste,
& [syne] his skyne of flayne with lyste,
& at þe laste his nek in twa
þai strak, & cane hyme martyre ma,
& say oure-come oure wyddirwyne, 325
tholand þis-wyis thrynfald pyne,
& for his mede brukis þat blyse,
þat god has grathit til all hys.
to þe quhilk blyse he ws brynge,
þat hewyne & 3erde wrocht & althyng, 330
and gyfe ws grace sa to do here
þat we hardly ma [a]ppere
Fol. 66 b. befor hyme, þat al has sene,
richt, gud, ande Ill, as hyme think [q]wem.

304. ded.

323. & þat.

X.—MATHOU.



NOW here eftyre will I schaw
 of þe apostil sanct mathew,
 þat had ane vthire nam þar-by,
 þat wes meñ sad callit lewy,
 as rede is in lukis gospels. 5
 quene cryste in-to þis 3erd [cane dw]el,
 In til a towne he come forby,
 quare in þe tolbuthe set lewy,
 þat as a tollare þare wes sate,
 vnlessume wynnyng for to get. 10
 & quha in hopyne syne is tane,
 þe ewangell callis "publicane."
 þane criste beheld to þis lewy,
 & bad hym folow hym in hy.
 þane rase he vpe but abade, 15
 & a gret feste to criste he mad,
 & lewyþ þe warld & al *his* thing,
 & went *with* criste but mar byddyng.
 & sa wes mathew mad *rycht* þane
 quyte, & lewi a haly mane. 20
 þis sammyne mathew, of quham we
 makis euire 3ere solempnyte,
 & þat wes fyrste commovne tollere,
 god mad [h]is chosine apostil dere,

1. This line is repeated in the MS. The capital is wanting.

9. as þat a tollare.

17. þis thing.

& of appostil & ewangelyste 25
 god chesyt hyme to be þe fyrste,
 & in-to þat wark sa wel spede,
 þat It in haly buke Is rede
 oftyre þane vthire commownly,
 as I thinke to tel here quhy, 30
 ore I make endynge of þe tale.
 & quhene mathew had mad hale
 his ewangele, þane he tuk his va
 til ethiope but mare delay.
 —& þame kynde blak had made. 35
 be he a quhile with þam dwelt had,
 —he mad þare hartis quhyt as snaw,
 & gert þam god & his law knaw,
 as þai ma fynd wele be his ded,
 at lykis forthyr for to rede. 40
 In ethiope þan prechyt he,
 & come one case til a citte,
 Fol. 67 a. þat mekile wes & of gret fame,
 & nadabar It had to name;
 & twa full vikyten men fand þare, 45
 In sorcery þat richt sle ware:
 þe tane arphaxat callit wes,
 & his companyone zarroes.
 & eglippus men callit þe kinge,
 þat had þat land in sterynge. 50
 & þire twa can hym sa bewile
 thrw sorcery & felone gyle,
 þat he trewit quhat þa suld sa,
 & at þai goddis vare verray.
 & sa did men of þat towne 55
 & of þe kynryk vpe & downe;
 sa þat men come of fare land,
 to þame to pray & mak offerand.
 & with þare sorcery wald þa

lat men to gange a fute away. 60
 als þai tuk fra men þe sycht,
 & for to here to haf na mycht,
 & sere men ger þe fyfe vittis tyne,
 & quhen þame leste, restore þam syne.
 & quhene þai set wald þar entent, 65
 þai cuth, be þare enchawment,
 ger serpentis strik mēn ful sare,
 as befor-tyme wechis vont ware;
 & sum þat semyt ded to lay,
 vald rase vpe thru þar sorcery. 70
 as men in prouerbe sais,
 mare reuerens Is gewine always
 to vekyt mēn fore dred & dowte
 þane to gudmen for luf al-owte.
 for-þi god, þat has cur of men, 75
 to þat towne send sancte mathew þam,
 þat al þe Ivglery vnhyd,
 þat þai twa, be þare craftis, ded;
 fore al þat þai gert stand stane-stil,
 to gange he gef þam ful fre will, 80
 as to defe men þe herynge,
 & to blynd mēn þe seyng;
 & quham þat þai had euir marryte
 In þare wittis or differryte,
 sancte mathew gaf þe heile parfyte, 85
 of goddis grace & his meryte;
 & quhame þat þe serpentis hurte had,
 In goddis name hale he mad,
 & gerte þai serpentis ly al still,
 as slepande, & do na mane ill. 90
 þe emvk þane of quene cardas,
 þat be sanct philpe cristine mad ves,
 fel to his fete, and sad: "thru þe
 god now has visyt þis citte,

fore to deliuere It owte of care, 95
 þat be þire wechis here wrocht are,
þat gere fele meñ wene þat þai
 throw tryget are goddis verray."
 þe ewinuke [tuke] & led hym blythly
 til [his] howse to þe herbery. 100
 þane til þe house come mare & les,
 þat frendis to þe ewnike was,
 & harde þe apostil sermone say,
 þat fele of þame cane baptisym ta,
 seand þat he vnhid þe hill, 105
 þat þai twa ded þe puple till.
 fore þai wald grewe men oñ sic wis,
 þat It semyt be þare quentyce
 þat, quheñ þai cesð wald to do Il,
 þe hele þai gaf þe sekmen til. 110
 bot þe apostil nocht anerly
 helpyt þame þat thru sorcery
 þire wekit men mað sek & sare,
 bot al þe lawe quhat-euir þai vare,
 & to þame þat ware lunatyke, 115
 & brayne woude þat ware lyke,
 he restoyrit ferlyfully
 til þare estate ful happely.
 & he sik grace had in prechinge,
 þat all þat harde hyme, 3ald or 3ynge, 120
 had wondyre þat sik grace suld be
 In ony manne as þane had he.

the ewynike þane til hym can say :

"þu goddis seruande, I þe pray,
 quhow þu all lede spek cane, 125
 & vndirstande euire-ilke manne,
 sene þu a manne Is of hebrew?"
 sad mathow : "I sal sa þe now.

eftyre *cristis* ascencione,
 þe haly spyrit of *criste* come done, 130
 as before till ws [he] hechte,
 Fol. 68 a. & in ilkane of ws cane lycht,
 & gerte vs coñ al menys lede,
 to speke quhare-sa-euire we ȝede.
 & as meñ quhyle in pryd thocht had 135
 to gere a toure say he be mad
 þat þe hicht of It suld ewyne
 be manis traste rek to þe hewyne;
 bot þare pryd & presumpcione
 ferlefully þane god put done, 140
 of a langage makand a lede,
 as meñ oysis now to rede,
 & sa þare warke lewit vnwrocht,
 fore vndire-stand vthire þai na mocht;
 sa god knowlage of al leyde 145
 gafe ws, to preche quhare we ȝed,
 how meñ suld make a toure to wyn
 hewyne & þare to dwell In,
 þat is, be treutht & baptysme, tane,
 & nocht be warke of lyme & stane." 150
 & as þe apostil wes prechand,
 ane sad, þe wechis war cumand
 with twa dragonyse, þat awful ware
 one to luke, for-owtyne mare,
 for athire had a helme one tane, 155
 & blessis of fyre with brynt-stane
 at nese & mowthe þai schote owte,
 þat slew mony but ony dowte.
 þe apostil furth þane wald [haf] gane;
 bot þe ewnuke sad hyme oñ ane: 160
 "ȝe lat þe dure stand rycht & still;
 at þe wyndow spek þame till!"
 sad he: "þe dure þu opyne me,

& at þe wyndow þu ma se
 quhat maner þat we [sal þame] do." 165
 þane he þe dure opnyt hym to.
 & he þe croyce one hyme mad
 & went furthe but ony bad.
 & quhene þe dragonys þat war kene,
 þe apostil sa taknyt had sene, 170
 downe at his fete sone þai fele,
 & slepand þare, stil cane þai dwel.
 þe apostil sad þe wechis to:
 "quhare is 3oure crafte, quhat can 3e do?
 Fol. 68 b. ger þame lif vpe, gyf 3e may!" 175
 þane þare crafte þai cane assay,
 & þai mycht do na thinge suthly.
 quod he: "gyf na ware þat I
 had prayt to myne lord for 3ov,
 þe sammyne 3e wend þai suld *now* 180
 haf done to me, þat Ilk suld þai
 haf done til 3ow foroute delay."
 þe puple þane þat þis had sene,
 prayt þe apostil al bedene,
 to delyuire þat cite 185
 of þai fel bestis. & þane he
 In name of god bad þam rathe
 ryse, & do namañ schat[h]e,
 & pase to þe stede quhare þai vare.
 & sa þai did but ony mare. 190

and quhene þe apostil þis done had,
 to þe puple sermon he mad
 of 3erdly *paradyce* a fyte,
 & quhat delyt is in Ite
 of al thinge þat suld men plese, 195
 & lyfe but dede, *with* harte ese;
 bot quhen men wes castine owte

of It, & lewit in-to dowte,
 merciful god ȝete þane rychtwise
 brocht hyme til hewyne-lyk *paradyse* 200
 of *criste* be þe natiuitate,
 quhare he in blyse suld euire be.
 It hapnyt þe kingis soñ be ded;
 &, quhare he lay in þe sted,
 þir twa wechis com, to prefe 205
 gyf þai mycht gere hym þan lyfe.
 & quhene þai saw þat þai na mycht
 hyme rase be þare fals slycht,
 þai tald þe kyng þat goddis had
 rawist hyme; for-þi but bad 210
 It nedyt þat he suld mak
 a tempil for his sonnis sake,
 & a mawment, quhare-thru he
 mycht as ay god ay honoryt be.
 þane com þe ewnuke of quen *candas* 215
 to þe quene of þat place,
 & sad: "laydy, ger þire wechis ȝeme,
 þat makis þame goddis to seme,
 & [send] for þe apostil to cum þe till;
 for he ma wele, gyf he will, 220
 resuscit þi sowne." & þane scho
 of hyr frendis send hyme to;
 & he come sone but abad.
 to quham quene ewfanissa request mad,
 sayand: "I knaw wele, þu 225
 Is apostil þat send Is now
 fra *criste*, þat raisit fra ded
 ful mony man in syndry sted,
 & to defe men to here gef mycht,
 & to stane blynd gef als þe sycht; 230
 & in his name I traste þat þu
 ma do þe sammyne-lyk vertu;
 fore his sake þar-for I pray þe

þat þu myn sone gyf quyke to me!"

þe apostil sad: "ȝete has nocht þu
hard myn prechinge, & sais þat þu
þi sone queke se þu ma?" 235

he tuke his hand & cane say:

"In name of myn god Ihesu,
ewfratome, I byd þe now
þu ryse vpe." & sa did he. 240

& fra þe kynge þat sycht can se,
þane bad he his frendis cum þar in hy

In mannys four[m]e god til aspy,
& bad þame sic worschipe do
til hyme as afferit to god to do. 245

& at his biddinge fele vare ȝare
to mak hyme sacrifice rycht þare,
vith incense & lampis lycht

& tortyse al brynnand brycht, 250
& sere thingis in syndry vyse,
þat oysyt vare in sacrifice.

eglippus þan, þe for-sad kinge,
gert his men gold & siluer bringe,
& cronis sat vith precieuse stanys,
& mykil tresour for þe nanyse,
to gyfe þe apostil as offerande.
bot he one It vald lay na hande.

Fol. 69 b.

bot qu[h]ene þai var al redy,
as þe kinge had biddyn, to sacrifice, 260
þe apostil gerte þame al be stil
and on þis wyis sad þame til:

"Gudmen, [h]ald ȝow al in pese,
& to do me sik honour cese,
þat is a flesclyk man, as ȝe, 265
gyf ȝe behald me, vele ma se,
& is a serwand, as ȝe trew,
of myn blissit lord Ihesu,

þat, to kene ȝov, hiddir send me,
 ȝour symulacris for to fle, 270
 þat ar but kistis, quhare-in ȝour fa
 Is herbryt, for to do ȝow wa,
 & for [to] lef al ȝoure erroure
 & hym [to] worschipe & honour;
 for resone wald erare þat ȝe 275
 til hyme honour [do] þane to me,
 þat na gud ma do, na vertu,
 bot of his gyfte, wel ȝou treu.
 for I as man mycht be na wyse
 þe kingis sone fra ded ger ryse, 280
 bot in þe name of dere Ihesu,
 one quhais name I pra to ȝov,
 þat [ȝe] til hyme, as god verray,
 mak sacrifice euir-ilke day;
 & wilk þe riches ȝe gere mak 285
 a mykil kirke for goddis sake,
 quhare ȝe ma assemblyt be,
 goddis wordis to here of me."
 þane went þai furthe but abad,
 ma þane twenty thousand, & mad, 290
 of thretty dais in þe tyme,
 a costlyke kirke of stane & lyme,
 quhare-in sanct matho þe treutht clere
 tawchte þam thre & thretty ȝere,
 & throw his prechinge sa wrocht þan, 295
 þat ethiope al hale he wane
 to cristyne treutht, & baptisym tuk,
 & þar mawnmentis al forsuk.
 & þe kyng, & þe quene alsa,
 þat to name had ewfanissa, 300
 trewit & baptyste var rycht þare.
 & þar dowchtyre als thru his lare,
 & hecht als ephigenea,

Fol 70 a.

277. na na gud.

trewit & cane þe baptysm ta ;
 & of his hand þe vail scho tuk 305
 & come chaste, as sais þe buke,
 & wes mad proves *but* wene
 of twa hu[n]dricht *virginis* clene.
 þane þai weches had gret care,
 & fled to *perese* & stil dwelt þare. 310
 & eglippus in til gud elde,
 to god of hewyne, þe sawle can zeld.

and yrtacus wes syne mad kinge,
 þat *zarnite* maste of ony thinge
 þe kingis dowchtir for to wed, 315
 þat wes þane dede, & brynge to bed.
 bot hyre consent he mycht *nocht* get
 for gyfte, gud, luf, na threte ;
 for schow awouyt chastyte.
 & to sanct mathow soñ went he, 320
 wenand be hym wele til eschewe,
 & for to wed hyr get hyr leyfe,
 & halfe his kinryk *hycht* hym sone,
 sa he wald ger þat be done.
 þe apostil þan sad hym till : 325
 “of þi predecessare eftir þe wil,
 þat to þe kirk ilke setre-day
 vald cum me til, to her me say
 goddis word, sa ma þu do ;
 & scho alsa come þare-to 330
 of hyr madynis, & here *with*-all
 quhat gud of spousale spek I sall ;
 for gud spousale is plesand thinge
 to god, þat of hewyne is kinge.”
 þan yrtacus wes *rycht* blyth, 335
 & þe next setret-day alswyth
 a congregacioñ has gert ma ;

& hyddir come ewphigenea,
 & hyr madynnis with hyr war bowne,
 for to her þat sermone. 340
 þe apostil þane bad al be stil
 þe tyme he suld preche þam til.
 he bad þame fyrst þarne hewynly thinge.
 synne sad he þus of maryinge:
 of all þe sacramentis sewyne 345
 Fol. 70 b. mariage was fyrste þat god of hevyn,
 to cople man & wemene, mad,
 & blyssit þat band but ony bad,
 & bad þat gud luf suld be
 betwene þame in þare degre, 350
 & als for sic cause mad þat band
 þat womane suld luf hire husband
 atours al, & he his wyfe,
 to dwele sammyne but ony strife.
 þane yrtacus wes ryicht blyth, 355
 venand to get his wil swyth;
 trewand he had prechyt sa
 for to ger eufenea
 consent to hyme but mare abad,
 for-quhy a quhyle noys he mad, 360
 þe apostil lowand alway
 of þat þat he had harde hym say.
 þane matrimone he can commend,
 þat mad wes to sa gud ane end,
 gyf þat It will anowrnyt be 365
 with gud werk & with honeste,
 & but reprove kepit alsa.
 "bot gyf a seruand now vald ta
 his kingis wyfe succudrusly,
 he seruit sik blame, sekyrly, 370
 þat he ware worth to bryn in fyr,
 þat þat did fore ful desyre;

344. synd.

365. þat gyf It.

bot *nocht*, for þat he vedit wyf,
 gyf it war leful & but *strife*,
 bot, for he mystuk for to wed 375
 his lordis wyfe & bring to bed.
 kinge yrtacus, myn sone dere,
 I say þe one þe sammyn manere,
 knawand þat eufagen[e]a,
 throw a wou & halowit vaile alsa, 380
 Is spousit to þe kinge of hewyn;
 how dar þu þane for hod or ewyn
 fra þi lorde tak hyre to þe,
 vnlefully to wedyte be?"

Fol. 71 a. *u*lthe þat þe kinge, þat lovit had 385
 þe apostil, but abade
 with harte enflammyt as ony fyre,
 owte of þe kyrk went in gret Ire.
 bot þe apostil wes *nocht* rade,
 bot sad furthe as be-fore he had, 390
 & forthir syne sad he þus:
 "Gud meñ, wit þat yrtacus
 of lordschepe sal schorte tyme hafe,
 þocht he vnleful ȝarnynge crafe.
 & god our lord ws prechand 395
 sad: 'quhene It hapynnis ȝov to stand
 be-fore þe pꝛecedent ore kynges,
 þat sal gere felloun[l]y ȝov dynge
 & scla pꝛcase, ore pyne ȝow sare,
 bot estire þa ma do nomare— 400
 þare-for be ȝe of stedfast wil,
 þocht wyld men wil ȝov do Il;
 for tholand trybulacione,
 god in his blyss sal ȝov crowne.'" 405
 þan ewfegenia and all
 hyr madynnis cañ til hys fet fall,

& sad: "þu apostil of Ihesu,
 for his dere name we pray [þe] now,
 þat þu þi handis one ws lay,
 & bles ws, sa we eschape ma 410
 of hyme þat cessis nocȝt to t[h]rete
 ws al bot gyf his wil he gate."
 ewfegenia [sad]: "men wat
 In-to myn faddyre tym, howgate
 he fawndyt myn wil for to gate, 415
 quhile be flatryne, quhyl be thret;
 quhat wene ȝe þat he sal do now
 to me, þat has na helpe bot ȝow?"
 þe apostil þane, þat sat had hale
 his traste in god, & gef na tale 420
 of yrtacus, þai madyenis all
 blyssit, & gefe þam waile & pall.
 syne, quhen he had sad þe mes,
 & all went hame, þat þar wes,
 þe In-kyre luf he had god til 425
 held hym in-to þe kyrk al stil,
 þat, quhare he had goddis body
 sacri[fy]te one altar ner-by,
 þat he mycȝt for goddis sake
 þar martyrdom þar cane take; 430
 & fore þat cause he knelyt done,
 & to god mad his orysowne.
 Fol. 71 b. þe kinge þane send a felone freke,
 on þe apostil hyme for to wryke,
 þat come be-hynd [hyme] at þe bake, 435
 & owt-throw with a swerd hym strake.
 & quhene þe puple þat has harde,
 as woud men for doule þai ferde,
 & went towarte þe kingis Ine,

426. he held hym.

430. þar cane has been altered in the MS. by another, and perhaps later, hand into þam cane. The whole passage is confused.

his palace & hym-self to bryne. 440
 bot þane þe clergy com wel rathe,
 & gat be-for þam þat ware wrathe,
 & sobryt þam, þat nere woud wes,
with softnes & *with* sobrenes,
 & *with* lythnes [bad] byde goddis wrake, 445
 & *with* honoure sped þame to make
 his sepulture. & þai alsone
 richt sa blithly has downe.
 þane com furth ewfagenea,
 & al hire tresur hale can ta 450
 & gef þe clergy for to make
 a kirke for þe apostillis sakk,
 & It þat remanyt to gyfe
 to poure folke, þame to relefe.

yhete yrtacus lewit nocht for þat 455
 þat he na sere women gat,
 & wechis als, fore he wes thra,
 & send to ewfegenea,
 wenande for þame scho wald consent
 til hyme & fulfil his entent. 460
 bot quhen he saw þat he na mocht
 eschewe þare-of eftyr his thocht,
 he gert Inwirone al hyre In
with mekil fuel, It to bryne,
 & It & hyrris fore hyre sake; 465
 sa wes he besy to tak wrak.
 bot þe fyre as It brynt brycht,
 a frawarte wynd, be goddis mycht,
 ger[t] þe fyre þat bald can bryne
 turne apone yrtacus In, 470
 & brynt his palace sa clene,
 þat nocht wes lewit þat mycht be sene.
 & a fende in hyme sone enteryt,

- þat gert hym gange owt of his vyt,
 & sa rane c^{ri}yand roydy, 475
 to quhare sanct matho cuth ly,
 quhare he granttit his faddir gilt,
 how he þat haly blud had spilt.
 Fol. 72 a. & yrtacus þane sa vgly
 wes strekine als with mysalry, 480
 þat nane wes to hym so dere
 for fulnes wald cum hyme nere.
 & he þat cane persawe, & se
 þat his wlatsum Infirmyte
 mycht be helpyne be na way, 485
 tuk a scharpe knyf but delay,
 & his gret sorow for to slak,
 hyme-selfe into þe stomak strak,
 & jeld þe gaste to hyme in hy,
 þat he had serwit lthandly. 490
 & quhene þe puple hard tythinge
 how it wes fallyne to þe kinge,
 beor, of ewfagenea
 bruthyr, þai cane kinge ma,
 þat befor baptysme had tane 495
 of þe apostil at fonte-stane.
 of his elde quhene rownyn war
 be reknyne fyfe & thretty zere,
 he tuk þe crone, & regnyt þare
 twa & sixty zere & mare; 500
 & with his wyf gat sonnys twa,
 & ane of þame his ayre car ma,
 & þe tothir in til hy
 purchaste a mychtty duchery;
 & vit þame of rome & perse ay 505
 had fereme pece al his lyf-day.
 & of cheryte, treutht, & hope
 fulfilyt al ethiope,
 þat to þis day cesis noch

til honoure god in ded & thocht, 510
 & als til ewfagenia
 devote seruice al-va to ma;
 bot next god to sanct matho
 hartly deuocione þa schew,
 þat wes þe firste þat in hebrew 515
 wrat þe ewangel of der Ihesu,
 to quham be Ioy & lowinge ay.
 bot, sanct matho, to þe I pray
 þat, as god reuthte had of þe
 of his mekil Inborne pitte, 520
 rycht swa þu helpe me hynne to twyn
 bot schame, det, or dedly syne.

Fol. 72 b. bot I hafe in þe begynnyng
 of þis tale hecht to sa sum thinge;
 & fyrste quhy þat þe prop[h]ecy 525
 Is maste oysit of kinge davi,
 & syne quhy matheus gospel
 mene oysis maste in kirk to tel,
 & laste quhy Paulis epistulis ar
 maste oysyt in þe kirk ay-quhare. 530
 þis resone is of It:
 of sanct Iames in haly wryte,
 þat of synnis kyndis are thre:
 & þe formaste pride ma be,
 þe tothire is lechory, 535
 & þe thred auarice, sekyrly.
 & in þe syne of pryd synnit sowle,
 þat eftyrwart wes callit paule,
 þat mad fel persecucione
 agane þe kirk of presumpcione, 540
 beand in wil to sla al,
 þat [on] cristis name cane call.
 syne davy in-to lychery

- synnit w^{it} þe wyf of wry,
 & syne, quene he had done sa, 545
 be slicht he gert hym-self sla.
 & þis mathow alsa can syne
 thru auarice, guddis to wyne;
 for he wes tollar, & toll tuke,
 & changeours als, as sais þe buk, 550
 & amange Iowis he wes ane
 þat callit ves a publicane,
 þat is, til vnderstand suthly,
 a mane þat synnis opynly.
 & þo^{cht} opynly þire thre 555
 synnit, 3et [god] of pitte
 for-gaf it [þaim] no^{cht} anerly,
 bot 3et his grace can þaim multiply,
 þat of saule persecutore
 wes syne mad paule defensoure 560
 of cristis mene, & cristis name
 be-for princis prechit but schame.
 & of dauit, homycyde
 & auster bath, in þat tyd
 he mad a prophet til hym dere, 565
 & makare of þe saltere.
 & mathow, þat tollare was,
 sa plentuysly he gaf his grace,
 apostil mad & þe ewangeliste;
 Fol. 73 a. & of þe four wes al-thire fyrste. 570
 for-þi þe sawis of þire thre
 In haly kirke of[t]est red we.
 & nane be suer to conuert
 na lef his syne, til he his quert,
 nothire for þe enormyte 575
 of þe syne, na þe quantyte,
 na for his syne fal in dispare,
 bot trew a trewly to be ayre
 577. his sone.

to god & of his mekil blyse,
þat he has wrocht to hym & his ; 580
sa he be nocht þe mare hardy
to syne, but repentance vndirly.
& þo I mycht mekil thinge
of mathew sa in his lowynge,
gret eld & Infyrmyte 585
mare to sa now lattis me.
þare-for hartly I pray hym til
þat he considire myn gud vil ;
& I requere hym for to pray
for me, þat I one domysday 590
ma trastly cum to Iugment,
and bruke þe Ioy þat hym is lent.

XI.—SYMON AND IUDAS.



Of symone now of canane,
 & of Iudas callit thadee,
 þat brethire ware be lyne of fles
 to sancte Iames callit þe les,
 & þe sownis of marie,
 þat spousit wes to cleophe,
 þe story is to wryt heræ
 to-gyddyr, sene þai brethir wer.

5

til agabarne, þat kinge wes
 of edissa, send sancte thomas
 þis Iudas, quham of I wald now
 spek, fra þe tyme þat der Ihesu
 passit in hewyne; as quhyle fand I
 of haly kyrk in a story.

10

In þe quhilk story is sad þus,
 þat þe sad king agabarus
 send a letyre in þis manere
 til criste, quhil he wes dwelland here:

15

"Agabarus to criste Ihesu,
 blyssit saweour þat cumys now
 In-to Ierusalame, gretynge.

20

of þe I haf hard ferly thynges,
 & of þe cure, thru þe wrocht is,
 but ony medycyne ore gris,
 bot anerly thru þe word of mycht
 to borne-blynd þu giffis sycht
 & clengis mene of myselry,

25

Fol. 73 b.

& raysis þame þat ded can ly,
 & cripulis þou gerris wele ga,
 & of edrope þu heilis alsa, 30
 & of fewire & parlesy,
 with word þu heilis anerly.
 & for I haf harde þis of þe,
 othyre I trew þat þu god be,
 cumyne of hewyne þat þi lykȳn, 35
 or his sone, þat dois sik thinge.
 þare-for prayand to þe I wryt
 þat þu wald trawale to me tyt,
 & of myn seknes mak me hale,
 þat I hafe tholyt lange in bale. 40
 & it is tald suthly to me,
 þat þe Iowis wald sla þe;
 cum to me þare-for, & þi lyfe
 led *with* me but sturt or stryfe!
 for, þo myn citte litil be, 45
 It sal suffice to me & þe.”
 & quhene our lord Ihesu had
 þis *lettir* harde, sic answer mad:
 “blissit be þu þat trewis in me,
 & saw me neuir *with* þine ee! 50
 for It is wrytine of me now,
 þat þai þat saw me nocht, sal trew
 In me, & fele, þat *with* þar ene
 boydyly her has me sene,
 for hard hart sal nocht in me trew. 55
 & anence þat þu writtis me now,
 þat I suld sped me sone þe til,
 vit þu þat I moȳ fyrste fulfill
 þa thingis quhare-for I ame send,
 &, quhene al þai are brocht to end, 60
 þan I be raisit vpe but were
 a-gane to hyme þat send me her,

32. heilit.

O

sum of myn prynces I sal sende
to þe, þat sal þe wele amend."

	qwene agabarus weste þat he	65
	mycht nocht Ihesu in his lyfe se,	
	he send til hyme þane a payntoure,	
Fol. 74 a.	þat ryght sle wes in portrature,	
	to paynt his fygur propirly,	
	& to bring It til hyme in hy,	70
	sa þat þe fygure se he mocht	
	of quham þe face he se na mocht.	
	bot quhene þe payntur had hym sene,	
	he mycht nocht grathly dress his ene	
	for to behald hyme in þe face,	75
	sa ferly schenyng in It wes.	
	for-þi, for ocht þat he do mycht,	
	to portra It he had na slicht.	
	bot criste, to quham al thocht is bare,	
	fra hyme a lynyne clath tuk þare	80
	& lad it one his visage sone ;	
	& his fygur, fra þat wes downe,	
	In þat clath mycht be sene clerly,	
	as he has standyne hym-selfe by ;	
	& with þe payntoure to þe kinge	85
	send it, to fulfill his þarunge.	
	bot quhat-kyne schape þat Ihesu had	
	of visage, or quhow it wes mad,	
	as tellis Iohnne of damassene :	
	he had gret & fare gray ene,	90
	his browis brad & mad ryght wel,	
	& his visage lange but dele,	
	& þar-with sum-thinge stoupand wes,	
	þat is takine of gret grace.	

estyr Ihesu vpraisit wes

95

81. visage.

91. brad he mad.

fra hyne to hewyne, þan sancte thomas
 þis Iudas, callit thadee, send
 til agabarum, hyme til amend,
 as criste be-for hyme hecht to do.
 & quhene þat he þe king com to, 100
 & sad he wes þe dyscipill,
 þat Ihesu criste had send hym til,
 agabarus saw in his face
 a godly licht þat ferly was.
 & quhene þat sicht he sene had, 105
 abaysit he wes, & ferly had,
 & honowrit god & sad: "I trew
 þat þu art pryncete of Ihesu,
 þat hecht to me ane of his to send
 of myn seknes me til amend." 110
 þan Iudas [sad]: "sa þat thow
 Fol. 74 b. In goddis sowne wil trewly trew,
 al thy ȝarninge he sal fulfill."
 þane sad agabarus hym til:
 "suthfastly in hyme I trew; 115
 & had I al þe Iowis now,
 & gaynand possibilite
 & dout of rome lettit nocht me,
 þai suld al de owtakand [n]ane."
 þane Iudas has þe epystil tane, 120
 þat criste to agabarus wrat,
 quhare-In he heycht to mend his stat,
 & with it bot twechit his face,
 þat ay to þat tyme leper wes,
 & he of al fylth clene wes mad 125
 In saule and body but abad.

firste in mesopotanea
 & in ponto Iudas cane ga
 to preche, & symon in egipe.

96. þat sancte.

124. þat to þe leper.

125. glene.

bot syne to-gyddire war þai knyht 130
 & in-to pørce þare way can ta,
 quhare þai fand þa wechis twa,
 arphaxat fals & ȝaroene,
 þat had dissawyt mony mene
 be-for in ethiopia, 135
 but sancte mathew gert þam hyne ga.
 þe kyng of babylone had hycht
 one þam of Inde þat tyme to fycht,
 & woradach, þat wes his duke,
 þat batale to do, vndyrtuke; 140
 þare-for his goddis askyt he
 quhat end of þat batale suld be.
 & for þai ansuere ȝald hym nane,
 to þe next tempil he is gane,
 to wit þat þe goddis þare 145
 how in þe batal he suld fare,
 & quhy his god answerit nocht
 til It þat he had at hyme socht.
 þa fendis þane answer can ma:
 "be-cause þare come dyscypilis twa 150
 of Iheru criste, þat al cane stere,
 þare-for mad þai na answer."
 þane sad þe duke: "tel, quhat men
 þa ar, sa we may kene."
 bot þe feynd þat durste nocht do, 155
 na ȝet ony takine gyf hym to.
 þane gert þe duk richt besyly
 sek, & fand þame in hy,
 & fraynit at þame quhat þai war,
 & for quhat cause þai com þare. 160
 "of our kine gyf þou wil frane,
 we are hebreis, nocht to layne;
 & anent our condicione,
 we grant ws seruandis ay bowfi

Fol. 75 a.

136. but sancte = or sancte.

154. sa me we may.

of Iheru criste, oure lord der ; 165
 & þe cause we come here,
 Is of þoure sawlis þe sawete,
 þat þe fend be his sutellite
 gert þame [na] be slane vtraly."
 þane sad þe duk: "na towme haf I 170
 of sik thing now for til her;
 bot at myn ganē-come hale & fer
 I sall þou here mare of þis thinge."
 quod þai: "It war mare bettire thinge
 to knaw hyme & his helpe crafe, 175
 be quham þu mycht þe wictoure hafe,
 or ellis ger þi fays be
 rycht wondir fayne to tret with þe."
 quod he: "me think þou mychty-are
 þane oure goddis ar, be fulfar ; 180
 þare-fore to me answer ȝe make,
 quhat end sal þe batal take?"
 þane sad þai: "to þat end, þat þu
 kene þi goddis are learis now,
 we sal lef þame to gyf þe answer 185
 of ocht þat þu wil at þam spere;
 sa quhene þai say þat þai myskene,
 þu sal wel wit þai dissawe meñ."
 & til þe duk his goddis gafe
 answere, þat he suld batal hafe, 190
 & fele suld de þare at þe laste.
 þane þe apostil[is] lucht rycht faste.
 þe duk sad þane: "þat rednes me
 assalȝeis; quhare-for sa laucht ȝe?"
 þane sad þai: "þe thar nochȝt dred na-thing; 195
 for pece with ws ay-quhar we bryng;
 for to-morne, or it terse be,
 fra þame of Ind sal cum to þe,
 messyngeris, & put þam in þi will."

- Fol. 75 b. þane sad þe byschapis hyme til: 200
 "þir twa sik talis now tellis þe,
 for þat þu suld mar vnwar be
 with þi fais, & þat þai mycht
 heithar our-cum þe in feycht."
 to þe duk cane þe apostil[is] sa: 205
 "nocht a moneth, bot a day
 bad we þe byd, & þu *sal* se
 to-morne þi fais ourcumyn be."
 þane bad þe duke his men kepe 210
 þe bischapis & þe apostil's eke,
 to se quhat end þe thing suld tak,
 þat he mycht gaynand reuard mak
 to þame þat suthfaste fundyn war,
 & thame þat fals war punyse sar.
- thane one þe morne þat tym of day 215
 It fel as þe apostolis cane say.
 & wald þe duke in til his ire
 hafe brynt þe bischapis in a fyr;
 bot þe apostolis for-bad hym ay
 to bryne þame, & cane say: 220
 "of Iheru criste we haf byddynge,
 oure master, ded men to lyf bringe
 & nocht to sla, bot erar we
 of Ilke man suld haf pitte."
 þane had þe duke gret ferly 225
 of þare meknes, & bad þan in hy
 þat þare guddis suld gyfine be
 to þe apostolis of his gyfte fre.
 bot quhen sik tak wald þai nocht,
 bot bad til þe kyng furth þam brocht, 230
 & to þe kyng þe duke sad þane:
 "þire are goddis in fowrme of mene,"
 & to hyme þe duk tald þe tal

207. suld.

230. duke.

as I befor sad alhale.

bot þai wechis, makand defens, 235

sad in þe kingis awne presens,

þat þe apostolis for invy

agane hyme wrocht sutelly,

as fals traytouris & Il meñ.

þe duke, þat west þe suth, þan 240

sais: "dare 3e with þam strife opynly!"

þane ansuert þai til hym in hy:

"gyf þu wil se þat in oure sycht

þer men to spek sal haf na mycht,

Fol. 76 a. þe wyse[s]t þat are with þe kyng 245

& þe beste spekand ger furth bryng,

& þou sal se þat þai sal nocht

spek a word, quhen þai ar brocht."

þane wes mony adwocat

to þe kyng brocht fwte-hate, 250

& sorcery sa dum þame mad,

þat nane to spek a word had,

na takyne mak quhat þai cuth mene

with hand, na hed, na with ene.

þai wechis to þe kinge sad þare: 255

"to profe wele þat we goddis are,

we sal gyf þam leyf to speke,

bot nane a fowt furth to streke,

syne gyf þam leif to ga,

& syne þar sycht sal tak þam fra, 260

þat, þo þare ene al opyne be,

þai sal na mycht haf for to se."

& al was in þis wyse done.

þe duk þe adwocatis soñe

brocht to þe apostolis, confundyt 265

& for schame nere owt of wyt.

þe quhilkis þane for þar clethinge

þai had in dyspyt & hethynge.

þane symon sad: "It ma wei fall
 þat in a kyste þat wrocht is all 270
 wiþ costlyke wark & sutelte,
 þat þar ma [vil] thinge þare-in be,
 & in a kyste mad of clay
 men ma costlyke thingis lay;
 & þar-for suld a man fyrste 275
 se it, þat lad war in þe kyste,
 & nocht to dyspice for-owt assay
 þe thinge þat þare-in lay.
 heycht ws þar-for to lewe quyly
 þour fare ydolis & costly, 280
 & in a god verray trew,
 þat fleschly ene ma nocht se now,
 & we sall in þour froyntis mak
 syk a mark, we vndertake,
 þat sal scoomfyt þon twa aloute 285
 & ger þame of þow haf gret dowl."
 to þis quhene þai consentit had
 Fol. 76 A. [&] þe croice in þare froyntis made,
 be-fore þe kynge þa come belyfe,
 & sad, þai war redy to stryfe 290
 with þai men þat thru sorcery
 befor of þame had victory.
 þane þai twa wekyt men com sone,
 venand to do as þai had done
 wiþ þa vysmen before þe kynge; 295
 bot þai mycht mere þam in na thinge.
 þai wysmen þan scouryt þam faste;
 bot thru þare crafte at þe laste
 of serpentis a multytude
 befor þe kynge brocht, quhare he stud. 300
 þan sone commawndyt þe kynge
 þat þai þe appostolis furth suld bryng.

280. ydalis.

285. þown. The n has been added by another hand.

295. twa.

& quhen þai ware cumyne þare,
 ayre of þame with stute fare
 but rednes schot þai edryse til, 305
 & of þame cane þare mantillis fil,
 & keste þam one þa wechis ewyn,
 & sad: "in name of god of heywne,
 we byd 3ow þat 3e stere 3ou nocht
 til þire edryse þare wil haf wrocht." 310
 þane þe edryse bate þam sa sare,
 til þai as wolfis lowd can rare.
 þan þe apostil[is] with þe kynge,
 þat stud & beheld þat thyng,
 to þe apostolis request can ma 315
 to thole þe edryse þa men sla.
 sad þai: "we come in þis sted
 erare to rase men þat ware ded,
 þane ony lifland man to sla."
 bot þane þare prayer can þa ma, 320
 & bad þe edris suk owt faste
 al þe venyme þai can caste
 In þai wechis, þat had mare care
 of þat swkyne þan þai had yare.
 syne to þe eddris can þai sa: 325
 "ve commawnd 3ow to hald 3our va."
 þe apostil[is] þane sad þam til:
 "sik tormentis 3e sal haf stil
 þir thre dais, & þane sal 3e
 of 3oure sorow waryste be, 330
 þat at þe leste one þat kyn wyse
 3e ma for-sak 3oure gret malice."
 bot quhen þai had thre dais bene
 but met, drynge, ore slepe, but wene,
 tholand paynis Ithandly, 335
 þe apostolis com to þame in hy
 & sad þam: "god wald one na wyse

Fol. 77 a.

307. kestis.

323. mad care.

324. þat þai had þare.

of ony man haf thret seruice;
 for-þi þat hale fredome 3ow til
 we gyfe to pase quhare-cuire 3e wil." 340
 bot þai in þare malice bydand
 went þine, & nere al þe land
 of baby lone one stere mad þai,
 & þe apostolis to sla assay.

a dukis dowchtyr þar nere-by 345
 In fornicaciofi scho cane ly,
 & barne consawit, & þe blame
 a-pone a dekyne set be name,
 & sad, þat he agane hir will
 hyre difforsit, & sa cane spill. 350

þar-for þe duk wes þan sa wa,
 þat he þe dekyne thocht to sla.
 bot þe apostolis in þat sythware
 hapnyt of case to cum þare,
 & sperit quhen þe barne wes borne. 355

& men sad þame: "þis day at morne."
 þe apostil[is] bad þe dekyne brynge,
 þat þai accusit of sic thinge.
 & hyme & þe chylde furth brocht þai,
 to quham þe apostolis þis can say: 360

"In goddis name we coniuir þe,
 tel gyf þis dekyne gat þe!"
 & he parfytly answeyrt þane:
 "þis dekyne Is chaste & haly man,
 & vnfylt his flesch 3ete." 365

& bad þe duk þat þai suld vyte
 quhat he wes þat [þat] had done.
 to þat þe apostil[is] sad sone:
 "ws afferis til helpe saklas men,
 bot to mysdeme na man kene." 370

In þat tyme þare-by can dwel
 twa tygris bath fers & fell,

& athyre of þame cañ hafe,
 to dwel in, þare p^ropyre cafe;
 & al þat nere þame 3ed or rade, 375
 þai slew & 3et þame but abade,
 & in þat land dyd sik schath
 þat ner nane mycht eschape þat wath.
 bot þe apostolis went traystly
 to þai cawis, quhare þai can ly, 380
 & in þe name of god þame mad
 als meke as þai schepe bene had.
 þane þe apostolis cañ assay
 owt of þat land to pasß þar vay;
 bot sik requeste wes mad þam til 385
 þat thre monethe þai dwelt stil.
 & in þat tyme of þare gud lare
 lxx thowsande cristyne ware,
 ovtane p^rincis, kynge, & quene,
 wyffis, & barnys alsa bedene. 390

thyr twa wikyt men, quham-of we
 spak before, went til a citte
 þat byggt is bathe wele & fare,
 & callyt Is suamayr,
 quhare-in byschapis ware sewynty, 395
 þat serwit ydolis trewly.
 þe quhilk þa twa excit rath
 to do þe apostolis skath,
 in syke wyse, gyf þai com þare,
 to ger þame sacryfy but mare, 400
 or ellis lewand for na dowte
 to tak þame ore to sla alowte.
 þan quhen þe apostolis had al-quhare
 In þat land sawyne goddis lare
 & cumyne ware to þat citte, 405
 quhare-of befor here spake we,
 þe forsad byschapis of þat stede

al hale þe puple *with þam* lede,
 & þe apostolis tuk rȳcht þare,
 & to þe tempil led but mare, 410
 þat of þe sowne þe name had.
 quhare-at wodmeñ but abad,
 In quhame þe feyndis þan can dwel,
 one þe apostolis þis can ȳele:
 "to-gyddre quhat haf we to do? 415
 for, sene ȳe come her-In, lo,
 before þe houre fare sarare we
 ar brynte þane we ware brynt to be."
 goddis angel þan cane appere
 & to þe apostolis sad þis here: 420
 "ane of þir ȳe chese til ȳow;
 quhethire ȳe wil þis wark fal now
 richt sodanly, or ellis ȳe
 fore goddis sake wil mǣrtyris be."
 quod þai: "we ȳarne al þir meñ 425
 be comuertyt, & we þane
 be mǣrtyris for goddis sake,
 & na mane þar-for vengeance tak."

Fol. 78 a.

and quhen þe apostolis þis sad had
 & in þe puple sylens mad, 430
 þai sad: "meñ, wittis playnly
 þat ȳoure ydolis ar herbry
 of þe fals fend, & nocht ellis;
 & for þat cause in-to þame dwellis,
 we commawnd þam, þat þai apere 435
 & ilkane brak þare ydolis here;
 & als þat men clerly se may
 quhat þai are dyssawyt þam ay."
 twa ethiopsis to þat þane spak
 "as ony sut fere mare blake, 440
 & brak þare symulacris þane,
 & come furth, seand mony man,

& ʒelland lowd held þare way,
 & mony man put in effray.
 & quhen þe bischapis þis has sene, 445
 þai war sa ful of yre & tene,
 for þe tynsale þat þai þar hade,
 & of þe ruyne wes þare mad
 of þare goddis, quham throw þai
 full welful lywe be-for had þai, 450
 þat one þe apostolis þai schot þare,
 & slew þame bath but ony mare.
 & in þat houre quhen sik clernes
 suld be as in-to somyre wes,
 þe thonir throw sa wondyrly, 455
 þat It þe tempil done in hy
 gert fal, & þai wechis þare
 brynt as þai colis ware.
 and quhen þe kinge herd þis, fut-hete
 he gert þe apostolis translat, 460
 & brynge to þe sammyne citte
 quhare-in mast part dwelt he,
 & with gret besynes & cure
 mad þame a costlyk sepulture,
 & gert a ferly fare kirke make 465
 a-beoufe þame for þare sake.
 to þer twa hartly I pray,
 þat be þare helpe I sa sped ma,
 fra þis lyfe I may twyne
 but schame, det, & dedly syne. 470

Fol. 78 b.

XII.—MATHIAS.



ERE begynnys syne þe story
of þe apostil sancte mathy,
þat In nowmyr þe laste ves,
In stad of þe tratour Iudas:

of quhais begynnynne here wil I 5
tel sume part þe story.

In Ierusalem, I hard tel,
a mafi, callit ruben, quhil can dvel,
& come of þe kyne of Iuda,
& symeone wes callit alsa, 10
& wedyt had a wyf to name
tyberea, of richt gud fame.

syne tyd a tyme þire twa lay
In þare bed & cane sammyn play,
& dremyt quhen scho fel in slepe, 15
& to [it] Increly tuk kepe,
& quhene scho vaknyt, cafi It say
til hyre howsband þat by hir lay,
sichtand sare, as scho had bene
ful rad fore it þat scho had sene: 20

"I dremyt: a sonne I had borne,
be quham al his kyne suld be lorne,
bath one þi half & [one] myne,
with mekil schame & lestand pyne."
þane sad rubene: "deme, be stil! 25
It is foly þu sais me til;

for be þi tale I cane wele trev,
 þat wech-crafte merryys þe now."
 þan sad scho: "sir, be god of mycht,
 gyf I consawyt haf þis nycht 30
 a knafe barne, fra he be borne,
 throv hyme sal al his kyn be lorne,
 fore he sal be a bysyne mañ
 for his Ill to al þat spek cane.
 na trew noch It be sorcery, 35
 as þu wenis se, bot sekyrly,
 It is a visione verray,
 þat gerris me þis of hym sa."
 & [as] scho til hire husband hycht,
 Fol. 79 a. barne consawit scho þat nycht, 40
 & syne eftir a knaf barne bare,
 quhare-of in hart scho had gret care.
 & to þe faddir þat hyme gat
 his byrth ful gretumly missate.
 & vmbethocht þaim, he & scho, 45
 with þat barne quhat vare to do.
 & gret horroure had þai alsa,
 for sic dremynge þar barne to sla.
 þar-for of spechis a cowyne
 þa mad til hyme met, & syne 50
 lad hyme In, & pykyt withovt,
 þat of wet It had na dowl,
 & closit it sa wele þat he
 suld noch for vattyr peryst be,
 & in þe se lad It sone, 55
 as quhylum wes with moyses done.
 & sa lange in þe se it wes,
 til It come til ane Ile one case,
 þat scariot is callyt þare,
 quhare kynge & quene warc dwelland þar, 60
 & had na barnys þame betwene.
 bot of case hapnyt þat þe quene,

	to solace hyr, went to þe se,	
	& þat cofyne nere-by cane se	
	with wawis castine to þe land.	65
	þane scho gat It sofi in hand	
	& opnyt It, & saw in hy	
	a far knafe cheld þare-in ly.	
	þane sychit scho & with hart sare	
	sad: "god, gyf þu myn awne ware,	70
	& mycht as ayr succed to me,	
	lord, ful blyth þane vald I be!"	
	þane tuk scho þe chylde priwely	
	& gert fosterit tendyrly,	
	& sutely gert þe king wene	75
	þat schow with knaf barne had bene;	
	& he It trowit, & wes fane,	
	& to emplese hyr set his payne.	
	& fenȝet scho a quhyl to ly,	
	as scho with barne had bene hewy,	80
Fol. 79 A.	& scho gert syne preche ȝarne,	
	þat scho deliuer wes of barne.	
	þane wes þe kinge glad but wene,	
	& sa ware all his mene be-dene;	
	þane gret Ioy & myrthe þai mad	85
	In al þe kynryk, lange & brade.	
	þane fosteryt wes þe cheld fulfare,	
	as afferyt til a kyngis ayre;	
	þane Iudas scaryothe to name	
	hyme callyt, eftyre þat dyd þam scham.	90

ande quene al in þis vyse
 wes done as I ȝow devyse,
 þe quene consawit of þe kyng;
 & quene tyme wes, furth can bryng

Lines 77, 78 are repeated in MS. thus—

& he it trovit & wes fane
 & till emples hyr set his payne.

a fare knafe chyld fore to se— 95
 ware richt blyth bath scho & he.
 & þane þis chyld ay fosteryt wes
 of scaryothe with þis Iudas,
 & In a vice to-gyddyr fede
 & in ane aray in bak & bede. 100
 & syne quhen þai cuth spek & gange,
 þai oysit plays þame amange.
 bot ȝet þe sone of þe kynge ay
 had þe bettyr parte of þe play.
 quhare-of Iudas had oft invy, 105
 & wald hyme stryk fellown[l]y.
 & namely quhen na man mycht se,
 þane wald he oyse sic cruelte;
 & wald noch lefe for luf na thret,
 þus þerfor þe quene gert hym bet. 110
 bo[t], fra scho saw scho na mycht
 chasty hyme for aw na flycht,
 scho let hym wyt þe vtmast thinge,
 þat he wes but a fundlynge.
 & quhene he vyst wtrely, 115
 þat it wes swa, he wes sary;
 þan þocht he wald be na vay be
 knawyne sik in þat cunttre,
 bot, as a lurdane, for Inwy,
 þe kyngis sone slew priwely. 120
 & for he dred þar-for þat he,
 as resone wald, slayne suld be,
 with trybvtaris he fled þane
 to þe towne of Ierusaleme,
 quhare pylat presydent was, 125
 & had in gouernance þe place.
 Iudas þane be-come his mane,
 & mad his dwelling vith hym þane;
 & sa gud seruice hyme mad
 þat he of hyme gret dut had. 130

Fol. 80 a.

for þai war bath of fellone wil
 & cuir redy to do al ill,
 & in proverbe I haf hard say
 þat lyk to lyk drawis ay.
 þar-for pylat þis Iudas had 135
 In sic daynte þat he hyme mad
 hale kepare of al þe thinge,
 þat he had in-to gowernynge,
 & þat quhat Iudas vald be done,
 It worth be but ony howne. 140

syne It fel apone a day
 þat pylat in his palace lay
 In a wyndow & to þe towne
 be-held radly vpe & downe.
 & as he was lukand forthyrtwart, 145
 he saw fare appolis in a ȝarde,
 & had gret desyr for till ete
 of þame gyf he mycht [ony] get.
 & þat þe ȝard of rubene wes,
 þat was þe faddyre of Iudas. 150
 bot Iudas weste nocht þat rubene
 ves his faddyr, na he þat þane
 þat Iudas wes his sone, kend nocht,
 þo It rane hyme of[t] to thocht
 þat his a[wn] barfi he in þe flud 155
 gert drowne, for he suld nocht be gud;
 na Iudas kennyt nocht þe cunctre,
 quhare he wes borne, na quhen þat he
 Come. bot pylat tald to Iudas
 how his ȝarning hale set was 160
 of þai fare happlis for to het,
 & bot he of þame mycht get,
 hyme worthy de—syk wes his wil.
 þane Iudas sad his master til:
 “master, þare-for dycesþ þe nocht! 165

for of þat froyt sal sone be brocht
 to þe, to fulfil þi ȝarnynge."
 þane went he furth in til a lynge,
 Fol. 80 b. & schonge done aplys of þe tre,
 þe farreste þat he þare mycht se. 170
 and as he wes beste dowande,
 rubene come in þare stepande,
 & fand hyme sa takand his froyte.
 quhare-for [he] cañe hyme faste reboyte;
 & he hyme with wordis fell 175
 answerte, fore bath war cruel;
 & sowne eftyre sic flytynge
 athyre of þame cane vthyr dyngē.
 bot at þe laste Iudas for wrake
 rubene in þe nek sa strake 180
 with stane til he fel deyd.
 þane þe beste aplis of þat sted
 he gadderyt & to pylat bare,
 & tald quhat hapnyt, les & marē.
 & sone, quhen ewyne com, tyberea 185
 In til hyre ȝarde of chance can ga,
 & fand hyr husband al dedly,
 & wend he had deyt sudandly.
 & [of] þat sad ded þe ranowne
 sowne rane throw al þe towne. 190
 þane pylat gef tyberea
 to Iudas, & hyre gud alsa,
 aschet. & þo scho wa wes,
 ȝet maryte hyr þe sammyn Iudas,
 & brukyt hyre & al hyre gud, 195
 & lange tyme sa with hyre stud.

syne hapnyt It one a day,
 as þai in þare bed lay,
 þat tyberya gret dule had,

185. sone & ewyne quhen com.

bannand þe tyme þat scho wes mad, 200
 menand hyre husbane þat scho had,
 for he sa mekil of hyre mad.
 & als scho menyt ofte *rycht* sare
 hyr a sowne þat scho til hym bare,
 þat scho, til eschewe destyne, 205
 In a cophyne kest in þe se;
 regratand alswa hyr husband
 þat ded in hyre ȝard scho fand,
 & sad þat al hyr mekil car
 pylat had ekyte & mad mare, 210
 þat a mane had gewyne hyre til
 Fol. 81 a. maugre hyrris & aganis his wil.
 & quhene he al þe tale had hard,
 how fortowne with þat vyf had ferd,
 be hyr tale he weste al playne 215
 þat he is awne faddir had slane,
 & alsa þat scho his modir was,
 þat he weddyt for fawt of grace;
 & alsa rane hyme þane to mynd,
 þat he, as a wykyt mañ & vnkynd, 220
 had slane hyr sone, þat of þe flud
 hyme tuke & dyd sa mekile gud.
 þane hyme for-thocht he had done Ill,
 & al his deydis tald hyre till,
 & askyt at hyre hyre *consele*, 225
 quhow he suld do for his sawle-hele.
 þane sad til hyme tyberea:
 "myn consale is þat sovne þu ga
 to Ihesu criste, þe prophet dere,
 þat mony wonderis workis here." 230
 þane cuth Iudas to Ihesu seke,
 þat kethit wele þat he wes mek;
 for he for-gafe hyme þe syne
 þat he had done, mare & myne;
 225. þat hyre hyre cause hale.

& for to kyth þe gret grace, 235
 þat in hyme ay habuꝛdand wes,
 his discipil he mad hyme fyrste;
 & syne apostil, as hyme lyste,
 he chesit hyme *with* hyme to be,
 for þe mare famuliaryte, 240
 he mad hyme *his* *procuratore*,
 þo he wyste he suld be traytore;
 for quhat thing euir gyffyne was
 to *criste*, vthyre mare or lese,
 cryste gefit hyme ay in ȝemsele, 245
 þo he wes thefe & ay wald steyle.

syne before *criste* tholyt payne,
 hym til come þe magdalayne,
 & brocht a preciuse vnyment,
 til ennownte hyme in entent, 250
 & apone *cristis* hed it ȝete,
 as he wes sittand at þe mete.

Fol. 81 b. quhene Iudas saw it wes swa,
 þe vngymente wes vastit swa,
 “fare bettir had bene,” he sad þane, 255
 “hafe sald yt, & to pur mene
 gyffyne, þat worthe wes thre huꝛdreth
 of þare mone.” & þat na wondyre
 wes; þare-of þat he wald hafe
 þe teynd, as he had of þe lafe, 260
 þat gefyne wes his master til,
 his cowatice for to fulfill;
 bot of þe power na compaciens
 he had. bot þat he mycht *compense*
 of thre hundir þe teynd leyly, 265
 þat cumys be raknyne to thretty;
 þar-for þane in ane lynge
he with Iowis mad syk warmynge,

þat he is master to þame sald,
 for thretty pennys to hym talde. 270
 nocht-þane, quhen he saw criste wes
 condampnyt to þe dede saklace,
 of þat ded he cane repent,
 & gafe a-gane þare payment,
 grauntand but ony cause mad 275
 rycht-wyse blud betraisit he had;
 & went furtht & hyme-self can hyng
 with a cord bath styth & strange.
 & quene þat he wes hangit swa,
 his halful bayly byrste in twa, 280
 & al his guttis, les & mare,
 owt þai ruschit in þat place þare,
 & in til his mowthe differryt,
 þat sa fullely suld nocht be marryt
 for cristis awne mowthe he can kyse, 285
 þat [a.] beoufe al mast worthy is.
 & resone wald þat his throt ware
 with a snar cord hangyt ful sare,
 fra quham be tresone com þat voice,
 þat gerte his master hang on þe croice. 290
 & he hyme hangyt in þe ayre,
 quhare þe feyndis has mast repar,
 as in myd place, men ma kene,
 be-twene þe angelis & þe mene;
 for he þe angelis wrethit had 295
 & mene als þat in erd bad;
 & þare-for walde resone, þat he
 befor þame suld punyste be.

Fol. 82 a.

& syne be-twene þe ascencione 300
 of criste & þe spryte sendynge-done,
 all þe apostolis semblyt vare
 In til a howse forovtyr mare.

295. for þe he.

þane petyre saw þare wantyt ane,
 þat for apostil suld be tane 305
 yn-sted of Iudas, þat tynt had
 sik dingnite, fore he cause mad.
 bot sa to be in nowmyre ode,
 It wes *nocht* til þai dwelte *witʰ* god;
 for-thy he wald þai vare twelfe ewyn, 310
 & *nocht* to be in nowmyre lewyne,
 for twelfe foure tymis *partyt* in thre
 betaknis þe treutht of þe *trinyte*
 þat þa foure thryse to purchas suld fond
 In foure *partis* of þis world rond. 315
 þane petyr vpe a-maunge þam stud
 & sad: “spedful thinge vare & gud,
 þat we stablyste ane in þe place,
 þe quhyle to supple of Iudas,
 þat ma *witʰ* ws bere lele vitnes
 of *cristis* werkis, mare & les, 320
 & of his vprysinge þat may
 be wytnes; for he ws cane say,
 ‘ze sal of me be wytnes-mene
 In þe towne of Ierusalem,
 and als in Iudea, 325
 and eke in all samaria,
 & zoure wytnes sal be kend
 of þis world to þe farrest end.’
 for meñ suld *nocht* wytnes bere
 bot of thinge sene & hard *witʰ* here, 330
 þar-for is to be chosyne ane
 of þire men þat has al tyme gane
witʰ ws, & syndry tymis saw all
cristis maraklys gret & small,
 & ythandly hard his lare.” 335
 þane tuk þai twa discipulis þare
 of discipulis sewynty & twa,
 þat with *criste* in þis 3erd cane ga—

Iosephe, þat for his halynes
 to swrname Iustus callit was, 340
 Fol. 82 A. þat ves þe bruthire of Iacoby
 þat sone wes of alphey,
 & mathias, þo I na-thynge
 spek forthire her of his lowynge:
 for It for lof Inuch suld be, 345
 þat in apostil chosyne wes he—
 & prayand to god þai can knele
 & sad: "lorde, þu knawis wele
 menis hartis, & thochtis seis,
 s[ch]aw qubilk of þire twa sa[l] ve ches 350
 to supple þe quhyle of Iudas,
 quhilk he tynt for his trespas!"
 þane kyste þai cuttis til assay;
 & one mathi þa fel ay.
 sa tuk þai hyme for þe twelf to be, 355
 þe parfyt nowmyre for to suple.

thane mathi til his part can ta
 alhale þe land of Iudea,
 & prechit þare ful stedfastly,
 & wrocht als mony gret ferly; 360
 & þare, as sum story vs says,
 In-to gud pece endyt his dais.
 & in sum buke it is talde,
 þat one þe croice þe gast he ȝalde,
 & endyt thru sic martyrdom. 365
 & his banis now are in rome,
 quhare þai lat þe puple se
 his hewyd sum-tyme in gret daynte.
 mathias wes of Iuda kyne,
 þe towne of bethleem borne In, 370
 gentil man on al half he
 wes, & nobil in al degre;
 & in his ȝow[th]ed sa can here

þat he þe knowlage van vel nere
 as he harde of all þe lawis, 375
 & of þe prophetis þe sawys.
 fleshly lustis he lefytt ay,
 & plesit to god nycht & day.
 & as he prechand syne can ga
 In-to þe land of Iudea, 380
 cripplis he gert gange vpe-rycht,
 & to blynd he gaf þe sycht,
 & alkine lepyre heylyt þane,
 Fol. 83 a. & put feyndis owte of mene,
 & defe men he gaf herynge, 385
 alsa to dum þe spekyne,
 & alswa in mony stede,
 he raysit þame þat war ded.
 þe Iowis, þat tuk tent here til,
 for Inwy & gret ill-wyll 390
 for his gud ded, [hyme] felly socht,
 & hym befor þare byschope brocht,
 & in mony thingis hym wreit,
 as þai falsly one hym leyt;
 bot ane þat þai callyt trespace, 395
 he tuk with þat he cristine wes.
 þe byschope sad: "gyf men delay
 wil gyf þe, sal þu leyf þat lay?"
 þane sad he: "god forbed þat I
 for-sak criste throw apostecy!" 400
 þane, for he criste nyt wald nochtt,
 In-to þare consale þai hym brocht:
 quhare twa fals witnes had hym tane,
 & gert þe layfe to dede hym stane.
 þe quhilk stanis, in-to vitnes 405
 of þar fals sentence, þat fals ves,
 he þame prayt to lay þame by
 In þe grawe, quhare he suld ly.

syne w^{it}h ane ax his hewyde
þai strak of, & put to dede 410

ande [in] sum bukis, quhare men redis
of haly meñ & of þare dedis,
þai fynde: quhene mathias
In massedone cumyne was,
& cristis treutht prechyt þare, 415

þe folk wald nocht tak to his lare,
bot erare to sla hyme þa thinke;
for-þi þa gaf hyme sic a drynk
þat quha-euire of It cane taste,
he worde stane-blynde in-to haste. 420

bot he drank it & na skathe hade,
þo with [it] vthyre blynde [war] made
wel twa hundyre & fyfty,
þat he gert se þare clerly
of his handis thru þe twechinge. 425

sa þat drink grewit na thinge.

Fol. 83 b.

þe fals feynde, þat wattis al-wa
gudmen fra cryste to draw ay,
in lyknes of a litil barne
aperyt þare, & bad þam 3arne 430

þat þai suld mathi tak & sla,
or ellis he suld do þam gret wa.
þane socht þai hyme dais thre,
bot in þe myddis of þame ay ves he,
& cuth fynde hyme be naway, 435

til hyme-self one þe thryd day
askyt þare sekyne. þa sad: "mathi."
quod he agane: "lo, here ame I."
þane tuke þai hym & vit^h sare bandis
be-hynde his bake þai band his handis, 440

& in ane rape for-owte chesone
þai harlyt hyme one to presone,

427. þane.

429. & in.

& cloisit it quhene þat wes done.
 þane þe feynd apperit sone,
 & grynnand one hyme, mad fule bere, 445
 bot he durste nocht til hyme cum nere.
 þane oure lorde in to gret lyicht
 come, & aperit to his sycht,
 & tuke hyme vpe þare quhare he lay,
 & al his bandis brak in twa, 450
 & confort hyme, & bad hyme ga
 quhare he vald. & he did sa.
 & quhene he ves sa þat fre wil,
 he prechit faste þe puple til;
 bot sum sa hardnyt ware þat þai 455
 vald trew til hyme be na way;
 & to þame he sad: "I ȝow tel,
 þat þai all quyke sal sink to hel."
 vitȝ þat þe erde hopnyt richt þare,
 & þai fel done, as he sad ayre. 460
 & al þat euire had sene þat sycht,
 fra merknes þai come to þe licht,
 & turnyt to god, & baptisme tuke,
 & vare gud meñ, as sais þe buk.
 bot anent þis mathias, 465
 quhat ded he deit or in quhat place
 he restis, as ȝe se wele heyre,
 for syndry meñ sais thingis sere;
 bot quhilke of þam mēn sal trow tȝl,
 Fol. 84 a. to say here is nocht myn will. 470
 bot I pray hyme for þat gret grace
 quhare-throw þat he chosine wes,
 þat be his prayer I ma be
 chosine to god in sik degre,
 ovte of þis lyf þat I ma twyne 475
 but schame, or deȝ & dedly syne.

458. suld.

469. tel.

476. ded.

XIII.—MARCUS.

[PROLOGUE TO THE EVANGELISTS.]



ETE suld I here a-towre
spek of þe ewangelistis fowre.
of þe quhilkis befor of twa
schortly sum mencione I [can] ma;
for þai ware of heare degre, 5
as apostolis chosine to be;
& þat honoure þai had with-al,
þat we þe ewangelyste cal.
ane is sanct Ione þe ewangeliste,
þat of cristis priwete mekil wyste; 10
syne eftyre sanct mathow,
þat þe ewangel clerly can schow.
sa remanyt vthire twa,
of quhame I wel here menyng ma;
þat is, of sanct marke & lucas, 15
þat cristis prentice þat ane was.
& gyf meñ speris how fele var þai,
þai ware ewinely sewinty & twa,
þe discipulis þat we cal now,
þat commonly vent with Ihesu, 20
& of his werkis vitnes bare,
& of his vord & of his layre.
bot þire twa laste, þat vndirstuke
þe ewangelis to put in buke,

þat þai had *nocht* hard na sene, 25
 speryt at þame þat ay had bene
 with Ihesu, fra þat he be-guth
 to preche opynly vith mowth,
 & had harde al his prechinge
 and al his ferly virkyne, 30
 as vare *apostolis* þat ay
 conuersyt *with* hyme *nycht* & day;
 bot þai tuke suthfaste witnessinge
 þat myld mary of al þis thinge,
 for scho vyst beste quhat he did 35
 fra scho hyme bar, & ay held It
 In-to hir harte, & vitnes bare
 of his werkis al les & mare.
 & þe foure ewangelistis mad
 var, of þis warld lange & brad, 40
 In þe four partis for to preche
cristis word, & It to teche;
 sa þat þe varld þat wald *nocht* trev
 to þame in name of Iesu,
 sal haf enzane, quhen he sal deme 45
 al þe varld as hyme think queme.
 & zet þe fowre heræ a-towre
 ar payntit *with* facis fowre,
 as to foure partis haffand hed
 of al þis warld, lynth & bred, 50
 to ger men kepe weil goddis vord,
 þat þai to preche has in hurd.
 & it is sad in *prophecy*
 of ysachiel propyrly,
 þat of þir ilkane atoure 55
 be hyme-self has facis foure.
 zet þane of þam has ilkane
 a syndry forme be hym allane;
 for mathow, & þu vil se,

26. speryt þat.

- þe forme of a man has he, 60
 for-cause he trettis opynly
 cristis man[h]ede maste propyrlly,
 as he in his ewangel sais ws,
 þare cum natus esset Iherus,
 þat þe begynninge is but dred 65
 of Iheru cristis dere manhede.
 —& luk in schape of a calfe
 of þe compas in þe ryght halfe,
 for in þe ewangel, as ve rede,
 he treittis of cristis presthede, 70
 & of þe sacrifice þat he
 mad for man one þe rud-tre.
 & mark als has þe fasone,
 —quha vil luk, of a lyone.
 & sanct Ionwe in portratoure 75
 Fol. 85 a. —of ane erne has þe fygure,
 for þat þe erne maste hey fleis,
 & þe sowne clerlyaste seis,
 for-owt mertyne of his sicht,
 quhene he is flowyne to mast hicht; 80
 sa sancte Iohnwe, quhene he spekis,
 to godis godhed rycheste rekis,
 for he maste clerly cane It se,
 restand his hed one cristis kne.
 & þocht þire four in sum part sere 85
 þe ewangelis mad, as I sad here,
 zet al þare sawis are but ane,
 gyf gud tent be to þame tane,
 & ay accordand in witnes
 to cristis werke mare & les. 90
 & criste, quhame-of þai wryt—
 quha þat heris it has delite—
 ves verray man quhene he vas borne
 —of mary, þat vas rose of thorne,
 91. we wryt.

& calfe quene þat one þe rud 95
 he offerit for ws his der blod,
 & a lyone ves he sikerly,
 quene he fra ded rayse mychtly,
 & erne in þe ascencione,
 quene he to hewyn passit fra her done. 100
 & gyf ony ȝarnis here atoure
 to knav þe fasone of þire fourē,
 he may fynd in þe ezechel,
 þat ferly thing canne of þam tel,
 þat I cane nocht weile declare. 105
 of It þare-for I spek nomare,
 to sancte march turnand myn hand,
 as I in his legand fand.

[MARCUS.]

THIS marke þe ewangelist suthly
 wes of þe kinryk of levy,
 & preste als; & baptysme tuk
 of sanct petire, as sais þe buke,
 & of goddis word [wes] his pr̄nteis, 5
 þat he taucht furth as warē & vyse,
 & vith sancte petir to rome vent,
 & to þe puple þat þare lent
 cristis ewaungelis prechit richt faste.
 Fol. 85 b. & þai þat leile warē at þe laste 10
 tuk wīth ewangelis & cane pray
 sanct mark þat he but delay
 vald trawele, & put in-to wryte,
 & þare in lestand mynd lef It.
 þane word be word but delay, 15
 as he had hard his master say,
 richt trewly þare he put in wryt.
 & quene petyre examyt It

and fand it leile, for-þi gert he
 It in al placis aprowit be. 20
 quhene petyr saw þe stedfastnes
 & þe ferme treutht þat in mark vas,
 to preche in aquelea
 crystis ewangel he gert hyme ga.
 þare he sa hapinly wrocht þane, 25
 þat mony sawle to criste he wane.
 þai ewangelis þai kepe in daynte.
 als þare a mañ conuertit he
 þat ermogerē had to name,
 a mychty mañ & of gret fame, 30
 & with hyme syne to rome hym had,
 quhar sancte petir hym bischope mad
 of aquelea, Ilke-dele
 þar he his stat steryt vele.
 þane þe vntrewful þar can hym ta, 35
 & felly strak his nek in twa.
 þane sancte petyre þis mark send
 til alysandyre, þame til amend.
 sa wes he þe fyrste þat þare
 spak ony word of goddis lare. 40
 & he in til his fyrste cuntre
 of alysandir, þat gret citte,
 til þame sa techt þe ewangele
 þat richt mony in lytil quhyle
 he wane to god be his sermone, 45
 & ekyt þare deuocione
 In parfyte treutht & castyte.
 sa it wes ferly for to se
 Fol. 86 a. nocht anerly threw þe schewynge
 of þe ewangele, na of þe virkine 50
 of ferly werkis þat he wrocht
 to sek & sare at hyme socht;
 bot anerly befor þe lawe

24. ta.

33. & of aquelea.

41. cuntre.

43. of þame sa techet

þat his clene lyfe þame sample ga[we];
 & did sa wele þare þat he 55
 wes lifand in gud pouste.
 syne his relikis reuerently
 war brocht agane in Italy.
 -& he wes of sa gret meknes,
 quhen he with men mad maste of wes, 60
 þat, for he wald noch̃t haf þe state
 of bischape, his thome of he bat.
 bot god disponyt vthire-way
 þane he cuth othyre do or say;
 for sanct petris autoryte 65
 distrinȝet hyme byschape to be
 of alisandir, & hyme mad
 send hyddir þar saulis to god be gratht.

and quhene he enterit at þe ȝete
 of þe citte in þe hey-gat, 70
 þe tane of his schone rafe þare.
 & he, as he profete ware,
 sad, or he ȝed of þat stede:
 "I se wele þat myn gat is sped,
 na sathanas sal noch̃t mare me, 75
 bot fra ded wark louse sal I be."
 with þat he lukyt by hym sone,
 & saw a bochour mend al[d] schone,
 & gef hyme his scho for to mend
 for syk price as he had to spend. 80
 & as þe bochoure wes mendand
 þe scho, he hwte rycht sare his hand,
 & þare-with cryit in til hy:
 "In til a god ay trew sal I."
 & quhene mark harde hym sa swa, 85
 sad: "god richt wele has sped myn wa;"
 & with his spittinge & with ȝerde
 mad hyme þat hurt wes, hale & ferd.

Fol. 86 b.

& quene þe bochowre saw þis wrocht,
 sancte marke in til his house he brocht, 90
 & askyt hyme quhat he wes.
 & he hyme tald þe suthfastnes,
 þat he of criste wes a seruand,
 & fore saule-heile come in þat land.
 quod he: "& I wald gladly se 95
 þi cryste, quham of þu tellis me."
 sad marke: "gyf þu wil hym knaw,
 clerly to þe I sal hyme schaw."
 þane cristis treuth a lange quhile
 he techyt hyme, & þe ewangele, 100
 & gert hyme trew & baptysme tak,
 & al his menze for his sake.
 þane quene þe meñ of þat citte
 hard þat a mane of galilee
 dyspysit þare goddis, & na-vyse, 105
 as þai did, wald make sacrifice,
 how for to get hyme þai can spy.
 & fra he wyst þat, in til hy
 þat sammyne bochore, to quham his scho
 to mend he had gyfyne to, 110
 & his hand heilyt sudanly,
 þat to name had anany,
 of þat towne bischape sacrite hyme.
 & he went to pentapoly, m,
 & twa ȝere þane dwelt he þare, 115
 techand besyly cristis layre.
 & in-to alisandir fra þine
 fra pentapolye com agane syne,
 & be þe byschape of þat stede
 he fand þe cristyne treuth vel sprad. 120
 & in þe tyme he wes away,
 þe folk þat trowit in cristis lay,
 one a crage nere þe se-syd,

109. becchore.

118. to pentapolye.

119. he.

had mad a kyrke lang & vyd
 In til a place þat bucculy 125
 to name had—þat is bubulcy—
 quhar̃ þe byschape anany
 did his office ful thryftly.

Fol. 87 a. the bischapis þañ of þe templis,
 quhen þai harde sone of þus, 130
 gret wechyne mad besyly,
 to tak sancte marke, for invy;
 fore he drew men fra fals erroure,
 & taucht þame a god til honoure.
 sa þa byschapis gret thinge 135
 tynt ilke day thru his preching.
 & sa eftyre spyit þai,
 þat þai fand hyme one pasck-day,
 & sone til erd cane hyme caste,
 & his handis & fete band faste, 140
 & kest a rape a-bowt his hals,
 as he had bene a traitor̃ fals,
 & drew hyme, as he sa cane ly,
 thru al þe towne dyspituusly.
 bot he ay lofyt god þat he 145
 mycht for his sak martyr̃ be.
 þe scharpe stanis his flesch rafe,
 til gret pecis one þame clafe,
 & syndry placis of þe stret
 with his blod vare mad wet, 150
 & þare-with faste cane þai cry:
 “draw we þis ox to bubulcy!”
 & quhene þai lange tym þis had done,
 þai put in presone þe gud mañ sone,
 quhar̃ in merknes, as mydnycht, 155
 ane angel come with gret lycht,
 & confort hyme debonarly;

& criste hyme-self come in til hy,
 In þe sawmyne habyte þat he
 In þis world wonte wes to be, 160
 & tuke hyme vpe quhare he lay,
 & swetly syne cane til hym say:
 "myn ewangelyste, pece to þe be,
 dred nocht, for I ame ay with þe,
 & þi name of lyfe in þe buke 165
 sall wrytine fynd quha wil luke,
 & þine sal neur be put away."
 þane one þe morne quhen it wes day,
 þai drew hyme newly thru þe towne;
 & quhene þat he to ded wes bowne, 170
 prayt for þam þat sa had done
 þat god forgyfe suld þame sone,
 & sad, sittand oñe his kne:
 "In manus tuas domine."

Fol. 87 b.

ande quhene þe paianis vald haf brynt 175
 his cors, & for na thinge stynt,
 sa wondire myrke become þe ayr,
 þat before wes clere & fayre,
 & thonyre flaw done & fyr-slacht,
 þat stand one fut na man macht; 180
 & gret haile fel in sic degre,
 þat ilke a mane presit to fle,
 & lewit þe body it alane.
 þane cristine mene sone has It tane
 & mad richt wele his sepultur 185
 with drede of god & gret honour.
 syne, eftyre cristis birtht but vere
 four hundir sexti & sewyne ȝere,
 fra alisandir, quhare fyrst wes he
 grawine, as now hard haf ȝe, 190
 to venis was translat[it] syne;
 quhare now a kirke fare & fyne

In honoure of hyme is wele mad,
quhare god, to quham he *ser*wit had,
wirkis gret ferlis for hym ay, 195
& euir sal do to domysday,
to þe strinthinge of haly kirk,
& fore to eg mene gud to werk,
& do ay gud & leyf Il.
als vittirly I pray hyme til 200
owte of þis lyfe þat I ma twene
but sc[h]ame, det, & dedly syne.

202. deit.

XIV.—LUCAS.



RYSTIS ewangeliste sancte lucas

as of naciōn cyrus was.

In his ȝouthede leyrit he

In antyoche leche to be,

& in þat crafte was wele parfyt.

5

bot fra he come to ripe eld, tyt

to þe apostolis he hyme band,

& folowit þame in mony land,

& þare haly dedis be-dene

wrat opynly as he had sene.

10

sum mene sais ȝet neuir-þe-les

þat he a proselyt mad was

& knew lettris of hebrew;

Fol. 88 a. bot lettris of grek wel he knew.

syne folowit he paul fra tone to tone

15

to þe tyme of his passione,

þat syne to rome with hyme had he,

& gerte hyme þar sancte petir se.

bot fra sancte paule he partyt nocht,

for wele na wa þat he thole mocht,

20

bot in al tribulacione

to pase with hyme ay wes bowne,

& in his pylgrimage ay

he folowit hyme nyght & day.

& his trawale & dedis all

25

he put in wryt, gret & small;

& als gestis þat he leyryt
 of vthris apostolis put in wryt;
 & syne of þame al mad a buke
 to þame þat lykyt þare-in to luke, 30
 In lofe & memore of þare name,
 & how þai lifft her but blame,
 & to þe stablyne of þe kyrke,
 & for to kene meñ wele to wirk.
 & quhene sancte mathee his ewangel 35
 had mad, as I say[d] sum quhyle,
 In-to þe land of Iudea,
 & marke in-[to] ytilia,
 & luke mad his ewangel syne,
 of thingis hard mar þan of sene, 40
 as he of syndry leryt had,
 þat with Ihesu dwellynge mad,
 fra he becwthe to wirk merwale
 to þe laste end of his trawale;
 bot of our lady al-þire-maste, 45
 þat ful wes of þe haly gaste,
 he gat maste part in-fowrmy[n]ge;
 for scho þe suth wyste of althinge
 best, of his werk & of his layre,
 fra þe tyme þat scho hym bare; 50
 for scho had ay in hyre hart hyd
 al þat he sad & at he dyd
 In flesche til he wandryt here,
 & tald it þame þat vald hyre spere.
 & þis luke he his ewangelis can ma 55
 In byt[i]ne & in asya,
 quhare he techit meñ to lef syne,
 & quhow to god þai suld syn wyn.
 & for to serwe god mare sud pay,
 world[l]y t[h]ink he lefyt ay, 60
 for he had nothire vyf na cheld,

Fol. 88 b.

39. ewageil.

54. hym spere.

bot his flesche kepyt euir vnfylit
 & gret care als he mad
 þat he mycht noch martir be mad
 for goddis sak, as he had sene 65
 syndry be, quhare he had bene.
 bot he in bythanea
 þe endynge of his lyf can ma,
 quhene he had drywyn wel oure
 þe kanttis of sewynti þeris & four. 70
 & dewot mene in honoure
 of his cors mad þe sepulture.
 syne estyre þai translat[it] hyme
 to constantynopolyne,
 quhare he sal be to domysday, 75
 god wirkand merwalis for hym ay,
 & þane of hyme reward to ta—
 as his ewangel menyng can ma,
 þat þe angel his trumpe sal blav,
 & ger þame ryse þat lyis law, 80
 & to þe Iugment apere,
 quhare al sal tak as þai seruit here,
 gud for gud, & il for ill.
 a! wysely luk, I pray þe til
 þat I one þat auchtful day, 85
 quhene god our dedis sal assa,
 befor hyme trastly ma apere,
 & to be saf haffand na vere;
 & þare-to helpe, þat I hyne twyn
 but schame, det, and deydly syne. 90

65. for goddis sak þat he had sene.

XV.—BARNABAS.



WME men wenis þat barnabas
ane of þe apostolis was ;
bot þai wene wrang, gyf þa red
quhat þai ware þat mad þe cred,
of þe quhilk þe apostolis twelf 5
Ilkane ane article be It-selfe
mad, & in þe cred are
Fol. 89 a. twelfe articulis, les na mare.
for mathow wes tane of godis wil
þe place of Iudas to fulfill. 10
þo eftir cristis passione
& in hewyne his ascencione,
to sic honour he callit paule
to safe & succur syndry sawle,
& mad hyme doctor generale, 15
to preche in þis varld hale,
& to ber leile witnes, ewyne
of It he had sewyñ in hewyn,
quhene he wes fellit in þe way
& thre dais blynd in damask lay. 20
& for þat he was nocht dwelland
with criste, na in þis warld vakand,
na hard nothire, na saw his ded,
þare-for he mad nocht of þe cred.
bot suthe It is, mark, & lucas, 25
& þe worthy barnabas

of dyscipilis thre ware þa,
 þat in nomⁱr war lxx & twa,
 þat criste assignit for to be
 In helpe his wark to suple, 30
 as in þe ewangel 3e ma red
 of luk, wil 3e tak hed,
 & send þame furth twa & twa
 in al place, quhare he wes vont to ga,
 & sad to þame, þare wes corne mekil 35
 bot few war to set It in sekil;
 "pray 3e þare-for þe lord of corne
 to send wark-mene, ore it be lorne!
 gais furth, I send 3ou, I 3ou tel,
 as wolfis amawng lammys vnsel;" 40
 & vthir sere thing can þame say,
 as in þe ewangel 3e se ma.
 quhare-to for now me lest nocht rek,
 bot of barnabas I wil speke.

barnabas in til hebrew 45
 "þe sone of solace" we cal nov,
 þat dwelt with þe apostolis ay
 & conforte þame in hard assay.
 Fol. 89 b. & eftyr cristis passione
 & in hewyne his ascencione, 50
 þe apostolis send hyme to teche
 goddis word, & þe fol[k] preche.
 & he went furth with his printece,
 ~Iohnne, þat was [war] & vyse,
 & to þe citte fyrste cane ga, 55
 þat callit was anemoria,
 & sum rycht-wyse & vysmen þare
 he fand, þo þai payanis var.
 & quhene þai paianis þam sene had,
 þai askit þame but abad, 60
 59. send had.

quhat men þai war, & quhen þai
 var cumyne, prad þame to say,
 & als þe cause of þare cummynge,
 þat barnabas had persawynge
 þat þai in sume part sutel ware; 65
 for-þi he mad worthy ansuere
 & sad: "sene ȝarnit haf yhe
 to wit quhat-kyn men ve be,
 & quare-for we cum her,
 we lat ȝow wyt, but ony ver, 70
 þat of lord criste Ihesu,
 þat mad þe world as ȝe se nov,
 we are þe seruandis & mene,
 & cummys fra Ierusalem
 for to preche goddis word, 75
 as is gefyne vs in til hurd,
 & for to gere meñ kene his name.
 &, bot he, god is þare nane,
 & quha þat trewis trewly,
 sal lyfe euire-lestandly. 80
 & gyf ȝe wil kene þis thinge,
 clethe ȝow in nov clethyng,
 þat neuire sal rot, bot schen sal ay."
 & quhen þe paianis hard þis sa,
 þai sad: "sik merwal neuir befel 85
 as we here ȝow of tel;
 for quhat god ma be sa mychty?"
 þane sad barnabas þame In hy:
 "gyf ȝe will wit quhat ve meyne,
 ȝe schryfe ȝow of ȝoure synis cleyne 90
 & trewly trow & baptist be:
 & þat we hycht þan tak sal ȝe."
 & sad þai, þat þai vald do
 quhat-euir thing þa sad þam to.
 & forthire to þame prechit he 95
 91. baptistit be.

Fol. 90 a.

þe haly treutht of þe trinite,
 & bapstit þame in þat sted,
 & in now haly clathis þam cled.
 & fra þai wyste þat þai vare
 mad cristine, vith gladsum fare 100
 þai lowyt god of his grace,
 - & gret gold to barnabas
 þai gaf, þat he but abad
 gafe to þe powre þat mister had,
 & commawndit þame to dwel Ilkane 105
 in cristis grace þat þai had tane.

fra þine to cypre saylit þai,
 & fand twa men of cristis lay,
 arysteone & thymonen,
 þat suthfastly vare cristine mene. 110
 bot thymone þe fel fewire sa
 trawalyt þat he mycht nocht ga-
 þen barnabas tuk þe ewangele,
 þat sancte mathew vrat hym sum-quhile,
 & lad it apone thymonene 115
 In goddis name; & he richt þane
 sa hale wes of þe fewire mad
 as he newire before had had,
 & folowit þame in gret gladnes.
 & barnabas, quhar-euire he was, 120
 mathowis ewangele had in his hand,
 & ay, quhar he sek meñ fand,
 lad it one þame, & þai alsone
 ware hale, fra þat wes done.
 þane vent þai furth, & sune fand ane 125
 þat eraclyus had to name,
 þe quhilk be-for be barnabas
 & paule to þe treutht wonnyn was.
 & hyme, helpand þe haly gaste,

111. he fel.

113. þe barnabas.

byschape þai ordynit þare in haste 130
 of *cristyne* trewtht in þe ekyne.
 Fol. 90 b. & he ves fayne of þ[a]re cumyne.
 fra þine forthire passit þai,
 & fand a mane in þare way,
 þat rodanus hicht, & 3et þane 135
 payane he wes & nocht *cristine* man.
 debonare wes he nocht-þe-les,
 rychtvyse & of gud wil he was.
 & fra barnabas had tauchte
 þe trewtht to hyme, he it son lacht, 140
 & lewit his syne, & howyn vas,
 & folouyt hyme fra place to place.
 quhene þis was downe, þa met in hy
 a Iow þat delte *vit* sorcery,
 & to name had bariene; 145
 þe quhilk sancte paule before þan,
 for til haf mend hym of his plicht,
 for a tyme tuk fra hym þe sycht;
 þe quhilk, fra he knev barnabas,
 of paphum, þar he vald pase, 150
 lettyt hyme for til haf entre.
 for-þi agane þare turnyt he.
 fra þine he come to a place quhare
 meñ & women playand ware
 al nakit as þai vare borne; 155
 quhare-of barnabas thocht scorne,
 & þare tempyl waryt he,
 quhare-in sik men had entre.
 & þane a part of It fel done,
 & mad a gret distruccione 160
 of ethnykis, þat oysit sa
 nakit one-schamely to ga.
 & þai þat chapit þat ruyne,

140. he trewtht.

156. throcht.

150. þat he.

157. templyt.

- fled to þe tempil apolyne,
 quhare þa of lowis a gadringe 165
 fand; & but mare byddinge
 to þame sa prehit barnaba,
 þat fele of þame þe trutht cam ta
 bot þat wikyt baryene,
 hassand gret dowl þat mony men 170
 suld turne throw hym to cristis lav,
 his vikitnes furth cam schaw,
 & mowit sic sedicione
 Fol. 91 a. in-to þe foule folk of þe towne,
 þat þai tuk sone sancte barnaba, 175
 & pynynt hyme, & wrocht hyme wa.

 and as þai led hym to þe place,
 quhare to deme hym ordinit was,
 It hapnyt þat a nobil mane
 owt of cypre com richt þane, 180
 þat eusebius had to name,
 & ves a mañ of gret fame,
 of gret stat & of honoure,
 & nere sib to þe emprioure.
 & quhene þe lowis persavinge 185
 had of þat lordis cummynge,
 for dowl he tuk hym þam fra,
 a royd rape þai cane ma,
 & drew hyme til a preve place,
 til þat þe nycht cumyng was. 190
 þane ful fele of þame ves bone,
 & harlyt hym sone of þe towne,
 & þare felly, or þai stynte,
 In a bale fyre þai hym brynte.
 & of his lyfe sic end mad he, 195
 for hym þat boucht ws one þe tre,
 & full Ioyful rariſge mad,
 þat for sik schort payne he had

þe blyse ay-lestand, & brukis nov
 hey in hewine *witʰ* dere Ihesu. 200
 ʒet war *nocht* þe Iowis content,
 þat þai had done hym sic turment,
 bot repentyt þame *rycht* þare,
 þat þai torment[it] hym na mare,
 & al þe fyre left in þat stede 205
 þai wepyt in a clath of lede,
 & In þe sey to castit *thocht*.
 bot *nocht*-þane god tholyt *nocht*;
 for Iohnne, his *pr*intece, & thymon
 þat *n*ycht come, & *vitʰ* þame redone, 210
 & It a-way bare *pr*iwaly,
 & dalf It quhare It lange cane ly,
 ner quhare gebeseis hade
 In ald tyme dwellinge to þam made.
 & þare þat relyke lang lay hyde. 215
 Fol. 91 b. bot god fore it sic merwale kyde
 þat it wes tane vpe in honoure,
 quhene þat ʒenone was *emperoure*;
 & gelazius pape wase,
 quhene þis vnhyd wes barnabas, 220
 quham I Requerē hartly now,
 þat he for me pray Ihesu,
 owte of þis warld þat I ma *twen*
 but schame, det, & dedly syne.

218. eʒenone.

224. deit.

& 430
 — " —

XVI.—MAGDALENA.



HESU cryst, lowyt þu be,
 þat for þine Inborne pitte
 denzeit of vomas to be borne,
 to sawfe markynd þat wes forlorne!
 bot þat was nocht for rychtwise mene, 5
 bot for synful, wele we kene.
 & as we In þe ewangeliste red,
 hale mane has of leche na ned
 bot þai þat are bath sek & sare;
 & als þi-selfe sais forthirmare: 10
 "I ame nocht cumyne rychtwis to cal
 to pennance, bot synfull al,"
 & smartly als þu sais ws til:
 "þe ded of synful I na wil
 bot þat he leife his syñ & lif." 15
 þare-for lowinge we þe gefe.
 þocht þu ma be thy richtwisnes
 for syne ws sla, zet nocht-þe-les
 þou bidis & sufferis, til þat we
 thru repentance wil turne to þe. 20
 as In samplis we fynd sere
 of ful mony þat synful were,
 þat þu had estyre in daynte
 & in ful gret specialite:
 as thays and palygya, 25

1. The first letter of the line is wanting.

sancte dawy, mathow alsa,
 pawle als, & of egipe mary,
 & þe magdalene, þat was vorthy,
 þat for hyre mekil halynes
 co-apostil syne callit was. 30
 als sais god þat mare Ioy is
 with angelis In hewyne blyse
 of a synful, penance dowand,
 þane nyne & nynte vnsynnand.
 Fol. 92 a. nocht-þane in hope of forgyfnes 35
 suld nane syne do mare na les;
 for of syne is callyt maste
 to syne in þe haly gaste.
 & þis I say to comfort all,
 þat in vanehope na man fal; 40
 for mar is mercy þan mysded,
 In syndry placis as we red.
 bot a sampil I set certane
 þat fel in þe magdalane,
 þat fyrst hyre gaf til al delyt, 45
 & [syne] was of a gret meryte,
 as men fyndis in haly wryt,
 quha ȝarnis for to se It,
 and is callyt co-apostol;
 þare-for þe apostolis we set hyre next til. 50

 now here of hyre we begyne,
 þat cumyne was of kingis kyne;
 syrus hyre fadir, of gret nobles,
 & eucare callit hyre modir was,
 þat mychty ware & of gret kyne, 55
 & mykil had of warldis wyne.
 scho had a cyster & [a] bruthyre:
 lazare þe tane, martha þe todir.

32. in angelis with.

R

eftire þare fadyre & modir ded,
 þire thre succedyt in þare sted, 60
 & halely þe possessione,
 þat fel þame be sucessione,
 twinly þai delte amang þam al.
 to lazare cane a gre[t] part fal
 In Ierusalem, þe citte; 65
 & syne to martha fel in fe
 bethanya; & to mary
 of magdalene can þe castel ly,
 quhare-of þe suornome scho bar.
 & to k[n]yghted hyre brupir lazare 70
 halely hyme gafe, & lytil rocht
 of landis or of riches ocht.
 þis mary to delyte hyre gafe,
 & lytil rocht of al þe lafe.
 bot martha, þat was ryrht wyse, 75
 wald nocht thole þare landis perice,

Fol. 92 b.

bot bathe þar partis wysly steryt,
 & gafe til þame al þat afferyt,
 & þe remanand dystribut scho
 to pure mene & neidful to. 80
 of martha now na of lazare
 here now wil I spek na mare,
 bot of mary we wil begyne,
 þat bathte wes far & gret of kyn,
 & in habundance had riches. 85
 for-þi þe mare wantone scho ves.
 for þat hir name his chengit nov
 In "synful wemane," as we trev,
 as in þe godspel we ma se,
 þat sais: quhen criste in þat cuntre 90
 prechyt, þe folk hard. & þare
 It hapnyt, in ane sythware,
 a gudmafi, callit symon leprose,
 had callit ihesus til his howse

94. þat had callit.

with þe dyscipilis þat he had ; 95
 & to þame a feste he mad
 plentuysly, I tak one hand,
 eftir þe maner of þe land.

ande quhene mary had tything
 of þat feste & of þat gadringe, 100
 god hire harte Illumynynt sa,
 þat scho dressit hire þar to ga.
 bot, hafande schame of synnis sare,
 -scho had gret rednes til apere
 ymange rychtwyse ; nochȝt for-þi 105
 scho come eftir þame schamfully,
 & gat in handis cristis fete,
 & with hire teris can þam wet,
 & with hire hare syne can þam dry.
 bot vaxand syne mar hardy, 110
 a bouste of precius vngument
 apone his hed in gud entent
 owt scho ȝet, til al þe place
 fulfillyt of þat odyre was ;
 for þat tyme men in custum had, 115
 þe gret heit of þe sone þat bad,
 bathis til oyse & vneyment,
 to sawe þame, þat þai var nochȝt schent.

Fol. 93 a. & one kneys done cane scho ly,
 & kissit his kneis richt tendirly. 120
 & quhene þis symeon has sene,
 In til hyme-selfe he thochȝt but vene,
 had þis bene prophet, as we trew,
 he had nochȝt tholyt ȝone sinful now
 tweche hyme. þane Ihesu ful rathe 125
 hyme blamynt, & hir synn forgafe.
 with quhat seruice se we now
 þis woman to cum to ples ihesu?
 þe vnguymment, scho dicht with cure
 to gere hire flesche haf swet sawure, 130

a-pone Ihesus had It ȝet,
 forgyffyne of sik syne to get.
 þane wita þe wattire of hyr ene,
 þat oft vnleiful sichtis had sene,
 scho wesche his fet, & punyse It 135
 as scho þat synnyt in þat wyt.
 & wita hire hayre, quhare-in scho had
 ful gret delyt, & þare-wita mad
 ekyne hyre bewte for to lat,
 þar-with scho dryit cristis fet. 140
 & with hyre mowth, ful commonly
 þat of pryd had spokine & foly,
 ful oft scho kysit cristis fet,
 In hope þat scho syne mycht bete;
 haffand na dispare of hyre syne, 145
 bot in traste hope pardone to wyne.
 &, for scho luffyt mekil, þane he
 forgafe hyre mekil Iniquite.
 & scho wes callit vpe & done
 þe synful woman in þat towne. 150
 als he schew hire þe tendernes
 of hartful luf, þat in hym was.
 þe feyndis sewine of hire kyst he,
 & gert hyr halely brynnand be
 In-to his lufe. & forthirmare 155
 he mad hyr his familiare,
 & procurur in-to þe way
 he wald hyr hafe, suth to say.
 & quhene symon hire accusyt,
 debonerly he hyre excusyte. 160
 he callit hyre synful & vnclene.
 anent hyr cysteris þan, but wene,
 þat callit ydil, he cane defende.
 sik takine of lufe he til hyr lend,
 - & gret, quhene he saw hyr gret. 165
 sike lufe til hyre had Ihesu swet.

& fore hyre sak to lyfe fra ded
 he raysit lazare in þat stede ;
 & for hire sak martha þe gude,
 fra quham sewine ʒere rane þe blud, 170
 he heylyt þane ; alsa martilla,
 þat þane seruand was to martha,
 he mad worthy þe word to say,
 þe quhilk is delytabil ay :
 “þe wame be [b]lissit þat bar þe, 175
 & þe papis þat fosterit þe !”
 til hyre agane þan sone sad he :
 “ʒa, quhat be þi blissit mot þai be
 þat heris godis word, & It
 kepis”—þus says haly wryte. 180

eftyre crystys ascencione
 þe fowrtene ʒere, & passione,
 quhene Iowys had slane sancte stewart,
 & crystis discipilis bedene
 owt of þare land dyspytuisly 185
 had chasyt, & ful felloun[l]y,
 [þai] sawit þame in placis seyre,
 ʒet goddis word þai sawand vere
 quhare-euir þai ʒede, & sawlis wan—
 In cristis lufe say brynt þai þan. 190
 with þe apostolis was þat tyme
 a byschape, callit maximyne,
 þat ane wes of sewinty & twa
 byschapis þat with criste can ga ;
 to quham for his halynes 195
 sancte petyre, þat apostil was,
 had recommendit þe magdalayne,
 þat of hyre ʒemsel wald fulfane.
 quhene þe dyscipilis scalit war
 In þat tempeste, sum her sum þare. 200

Fol. 94 a.

175. lissit þar bar þe.

179. þat beris.

sancte maxymyne & þis mary,
 lazare & martha witterly,
 & hir fut-madyne martilla,
 & sancte cedone *with* þame alsa,
 þe quhilk wes borne of ene but *lycht*, 205
 bot *cristyne* syne gefe hym þe *sycht*,
 þe iowis þire & mony wt[h]yre
cristyne, þare fellowny for to forthir,
 put in a bat apone þe se
 bot *gouernale*, for þai suld be 210
 drownyt. bot quhen [þe] gud fok had
 apone þe se mad lang a-bad
 of hungryre & storme in-to dystres,
 as god wald, 3et *nocht*-þe-lese
 aryfyt þar marcel hale & fere, 215
 quhare nane but paianys þat tym were,
 þai ware sa fel & dyspytuise,
 þat nane wald herbry þam in house,
 bo[t] tholyt al þat haly rowte
 in wynd & wedyre ly þare-owt 220
 of þare tempil, vndir þe wall,
 quhare þare ydolis var stedyt al.

here eftyre, quhene scho had sene
 how þat þe puple al-bedene
 to þare tempil sped þame in hy, 225
 to þare ydolis to sacryfy,
 scho rase, *with* *contenance* plesand
 & wysage clere, ymange þam thrange,
 & presyt hyre in mony wyse
 þame to refren3e fra sik seruice 230
 of ydolis þat þai honowryt had,
 þat war na makaris, bot war mad
with *mannis* crafte & besy cure,
 & ware na worth in til assure.
with *hardyment* þan cane scho teche 235

þe *cristyne* treuth, & þame preche
 how god þe warld fyrste mad,
 & mane syne fowrmyte had,
 & how þat man wes tynt for syne,
 & how þat he, mane to wyne, 240
 fra lestand lyfe come vs amange,
 & how mane-kynd þat he can fange,
 & how he tholyt noys sere,
 In þis lyfe til he was heyre,
 & how þe ded he tholyt syne, 245
 to safe ws fra þe wethirwyne,
 & þat mane suld eftyre syne
 recouire his blyse & sauchnyⁿ wyne.
 & quhene þe puple had hard wele
 al þat scho sad ilke deyle, 250
 þai ware for-wonderyt mare & les
 of hyre speke, þat sa plesand was.
 & scho prechyt þan so þane,
 þat fele of þame to *criste* scho wan.

the prynce eftyre of þat cunctre 255
 come with his wyf to þe citte,
 til ydolis sacrifice to ma,
 to gyfe þame grace, & furthir sa
 þat he mycht get & scho beyre
 barnys, þare landis to were. 260
 to þame come mary magdelayn,
 þat of þare cumynge wes rycht fane,
 & prechit þame þe *cristine* fay,
 for-bedand þame sadly ay
 til ydolis for to mak sacrifice, 265
 þat þame mycht helpe on na wise.
 & eftyre lytil tyme by passit,
 to þis laydy slepand faste
 —In vision, þat was nocht in wane,
 aperynt mary magdelayne, 270

[&] sad til hyre: "þu art to bald,
 þat warldly gud has iⁿ hald,
 & al delyte þat þi will,
 & tholis godis servand[is] spyll,
 & de fore cauld & hungryre gret, 275
 & þu lyis solland þe in swet!
 bot gyfe þame þu cleth & fed,
 þu sal dere by, haf þu na dred;
 & þi husband eitlise þare-to,
 gyf þu wenis wele to do, 280
 to helpe þe puyre of his riches!"
 & quene þe laydy waknyt vas,
 Fol. 95 a. þe visione scho durste nocht tell,
 þat in hyre slepe [hyre] sa be-fell.
 þe todyre nycht mary apperyt 285
 to þis laydy, & at hire sperit,
 quhy hire byddynges had scho nocht done,
 & tysit hyre lord þare-to alsone;
 & also let hyre forthire wit,
 gyf scho ware mare rakles of It, 290
 þat scho suld rew it farly sare.
 bot zet þe laydy dyd nomare
 þane as scho had þe fyrst tym done.
 þe thryd nycht but langare hone
 scho aperit til hyr in gret Ire, 295
 -& visage as bles of fyre,
 richt as scho wald þe house all
 bryne in a blese, & ger it fall,
 & grynnand sad dyspituusly
 til hyre husband, slepand can ly: 300
 "þe membyre of sathane, slepis þou
 with þat eddir, þi wyfe, now,
 þat twyse has lefit to fulfill
 þe thinge þat I commawndit hir til?
 of cristis croice þu fellone fay, 305

286. & þat hire.

291. rewit.

þu restis, & þi wame also
 wantonly þu farcis wíth met
 maste delytabile þu ma get;
 bot reke of powre þu na liste,
 þat þerise in hungryre & in threste? 310
 & þu in chuchis & silkine clathis
 lyis ful softe, & na thocht hase
 of powre, þu seis dyssolate
 of howse & herbry, as þou wate,
 & nocht gyffis þame of þi gud, 315
 nothire to clathis na to fude?
 quhat, wenis þu, wekit, þat þu sal
 eschape but payne? þat sal nocht fal;
 for þame to helpe þu has delait,
 quhene þai ful pytuisly þe prayt." 320
 her-eftyre quhene þis wife can wak,
 scho til hyr dreame sic tent can tak,
 þat for rednes scho al queke,
 Fol. 95 b. & at hir husband, quhene he wok,
 þat fore þe sammyne cause ves rad, 325
 scho franyt quhy he ves sa mad.
 quod he: "deme, ferly nocht
 þochte I sycht & haf gret thocht;
 fore sic a dreame þis nycht saw I,
 þat vris me ful gretumly." 330
 þane tald he hyre al-bedene
 þat he in his slepe had sene.
 þane wes scho richt blyth & glad,
 & tald hyme how scho sene had
 þat Ilke dreame, "sir, þat yhe." 335
 & sad hyme: "bettire, sir, is þat we
 bow þone women bydynges til
 þane thru þe wreth of hir god spil,
 quhame-of scho prechis ythandly,
 & sais þat he is sa mychty, 340

þat he ma do quhat he will,
 & nane ma lattinge mak þar till."
 & sic awysment haf þai tane,
 þat one þe morne, or þai fane,
 þe magdelayne & hire company 345
 þai tuk in hovse and herbry,
 & þame wele can clethe & fede,
 of na thinge tholeand þaim haf ned.

to mary þane þe prince can sa :
 "trewis þu, woman, þat þu ma 350
 defend þat treutht þu sa techis
 ws and saydly prechis?"

"ȝa," sad scho, "I ame redy
 til defend It suthfastly,
 as, thru preching & merwalis ser, 355
 schewit ws be oure master der,
 petyre, at rome þat dwellis nov."

& sad he : "womane, trewis þu,
 gyf we obeyse þi biddinge till,
 þat he be mychty, or ȝet wil 360
 grant ws grace a barne to hafe,
 othire a madyne or a knaf,
 & we sal trew in hym trewly
 & lef oure ydolis halely?"

þane þe magdelane sad in hy : 365

Fol. 96 a. "I trew it sal nocht stand þare-by."

til god þane mary prayt ȝarne,
 þat he wald grant to þam a barne,
 sa þat þis treutht, at his hyd,
 nicht be, t[h]row sic merwale, kyd. 370

þane god, þat luffit hir tenderly,
 hyre prayer hard ; and þat laydy
 consawit barne ; & þane þai
 ware confermyt in cristyne fay.

356. schew it.

359. gyf he.

367. þat.

370. be nicht.

þane to þe prince come in þ[e] mynd, 375
 þat he wald to sancte petyr wend,
 to spere gyf al wes certane,
 þat to þame prechit þe magdalane
 of Iheru cryste & of his layre,
 as scho þame prechit here & þare. 380
 þane cane his wyf til hym say :
 “sir, wil 3e pase & I nocht may?
 It sal nocht be, for wele na way
 þane yddire with 3ow sal I ga,
 & as 3e do, I do with 3ow, 385
 & quhare 3e reste, I rest with 3ow.”
 sad he: “lefe sal þu haf nane
 to pase with me, bot dwel at hame ;
 for þu art wak & gret with barne ;
 for-þi þi 3arninge I þe warne, 390
 fore þu mycht sone peryste be
 be storme þat hapnis in þe se.”
 bo[t] til his esson3e scho tuk na hed,
 na for na parele wald scho dred.
 þane one with hyme wald scho fare, 395
 suppose with barne scho hewy ware.
 bot hire husband, þat was rycht wyse,
 til hyre consent wald na wyse,
 bot sad, scho at hame suld dwel,
 & kepe þe thinge þat to þam fel 400
 of þare worldly possessione,
 & he alsone suld pas of towne.
 bot nedly wald scho with hym ga,
 quhat-sa com eftyre, wele or wa.
 for weman are of brynnand wil 405
 ay þare 3arninge to fulfil,
 & with wordis cane rycht wele
 our-cum mene hard as stele.
 sa wrocht þis woman with þis mane,

Fol. 96 b.

til scho halely his wil wane, 410
 —with teris & with wordis swete
 & fallinge done befor his fet.

for dowte þaʒ of oure fellow fa,
 one þare schuldʒis mary caʒ ma
 þe takine of þe croice verray, 415
 þat mycht defend þaʒ in þare vay.

þane he & scho but abad
 purwayt & a schipe redy mad
 of althinge, þat nedfull ware
 to serwe & ese þame in þare fare; 420
 & halely þare possessione,

þat þai had in land ore towne,
 þai put al in ʒemsell
 of þe magdelane, þat hame caʒ dwel,
 & to þe sey passit þare way, 425

& schippit one þe todyr day,
 & saylit furth [a] day & nyght,
 til þai of land [had] tynt þe sicht.

syne eftyr caʒ gret wind ryse,
 & sterit þe se one mony vyse, 430
 þat hol & hey wawis mad.

& þai þat in þe schepe abad,
 war in þat storme sted in sik strife
 at euir in poynt to tyn þare lif.
 for-þi abasit þai var & rad, 435

quhene þai þame-selfine sav sa sted.
 bot þat laydy oure al þe lafe
 sa gret dout & dred cane hafe,
 & sa gret dout of hyr child il,

þat na remed mycht be þare-til, 440
 þat na scho [in] þe seknes allase
 of a knafe child deliuer wase;
 & scho þe lyf allane caʒ thorne,
 fra þat ilke barne wes borne.

þane cane hyr husband 3ol & 3el, 445
 & mony a tyme a-pon~~e~~ hir fel;
 bot quhene he saw be ded his vyf,
 & his sone borne & haf þe lif,
 & wist þat [in] a lytil we
 for falt of met þe barne suld de, 450
 Fol. 97 a. sa ekit þane wes his gret care,
 —þat he cane roydly cry & rare,
 & waryt þe tyme he wes borne,
 & þe fortune lad hyme beforne,
 & regratit ofte be-twene, 455
 þat euir he had þe magdelan sene.
 nocht-for-þi in gret & smal
 he tho~~cht~~ to do hyr bydinge al.
 þe child cane snawil þan, & grape
 þe modyr pape, for fud to tak. 460
 allace! nov is þe barne sa borne
 modyr-slaar, & he, forlorne
 & helples, mon he de of nede,
 sene þar is na-thing hym to fed.
 þan was þe lord ferly wa, 465
 his wyf saw ded, his barne alsa,
 þat gret pitte wes to her~~e~~
 —his regrat & sorowful chere.
 “allace,” he sad hyme-se[l]sne to,
 “werch & waful, quhat sal þou do? 470
 quhene I desyrit barnis til hafe,
 þane wes I fule or þe lafe,
 & bath has tynt for myn desyre;
 for-þi I bryne as in a bale fyre.”
 þane cane þe schepmen hely cry: 475
 “do caste we owt þis ded body!
 for þis tempeste sal lest, for force,
 ay till we herbry þis ded cors;
 for-þi, to sawfe ws, cast it owt!”

vñt þat hyr husband began to schowt, 480
 & sad: "gyf 3e spare nocht to me,
 na to þe modyr, 3et parde
 3e suld, gyf pytte in 3ow var,
 to þis squeland barne 3e spare,
 & hafe mercy of þame & me; 485
 for It ma happyne wele to be

 ma fal 3et nocht fullely ded,
 þocht sik dystras hyre can led,
 & mad hyr lyk sa to be;
 for men ma oft wemen se 490
 in swnyge sum-tyme ly,
 & syne our-cum. gudmen, for-þi,
 Fol. 97 A. sparis a tyme, þat we ma se
 suthfastly gyf scho ded be!"
 "na," sad þai, "we wil nocht spare 495
 bot kyste hyr owt." & þer-for þare
 þai hynt hyr. & sad [ane]: "but were,
 I se a lytile Ile apere
 In-to þe se, nocht fer away."
 þane pytuisly þe prñce can pray, 500
 þat [þai] hyr kest nocht in þe se,
 met til vnbestis to be,
 bot he prait þam for godis sake,
 þat þai wald of his meþile tak,
 & schute þare bate with gud wil, 505
 & cary þat body til þe hill.
 & with gret dyficulte
 to do þat þane purchast he.
 & for sik med þat þai wald 3arne,
 þai tuke þe modir & þe barne, 510
 & in þe bat but mare delay
 þame lait; syne rowit away,
 to þai var cumyne to þat hil,

þis *princis* ʒarnige to fulfill ;
 & one þe hil þai lad in hy 515
 þe ʒonge barne & þe ded body.
 sa wondir [hard] was þat hil,
 & þai had na lomys to wil,
 for to make a gannand grawe ;
 þar-for þai socht & fand a cawe, 520
 & of It in þe maste priwe place
 þai lad þat body, þat ded was,
 In riche atyre & dressit wele,
 wappyt in a furrit mantele ;
 & layde þe chylde til hir breste, 525
 hed & mouthe þe papis neste ;
 & gretand sar þine passit away,
 & to þe magdelane can say :
 “allace ! quhy can þu marcil sek,
 to me þis mekile bale to eke, 530
 quhare-thru is þus ded my wife,
 þat was þe substance of my lyfe ?
 & I vnhappy cuth nocht fyne
 bo[t] trowit in þine admonestine,
 & for þu bad, þis way can take, 535
 & þis has tynt myn worldis make ;
 for I thocht neuire þe to cawe,
 þat I suld ony barnys hafe,
 be-cause þat my beste luffit wife
 suld one þis wyse now tyn þe lyfe. 540
 & dere mary, throu þi prayere
 scho consawit, I trew but were,
 throu þi prayere scho consawit,
 quhare-thru til hyr ded is grabit,
 & hyre birthe als mon de one nede, 545
 sene nane is It to fostir na fede.
 no mare to þe sa wil I,
 bot wyfe & barne Increly,

531. þis þus.

536. had tynt.

& al þe lafe þat euir myn was,
 to god & to þi halynes 550
 I recommend, & prays þe
 þat þu wil thochtful one me be,
 & pray to god, in quham þu now
 sa suthfastly has gerte me trew,
 þat of myn wyfis saule he rew, 555
 þat to me wes traste & trew,
 & hafe pytte of myn ȝonge barne;
 for þi request he wil nocht warne."
 mar dule he mad þan I cane say,
 syne passit to þe schipe one his way, 560
 & þare bayt in þai hynte.
 þane þe storme be-gane to stynt;
 & sowne þai arywinge mad
 In þe porte, quhare þai etline had,
 & war wondir blythe & glade, 565
 þat þai sa eschapyt hade
 sa sere pærelis & sic stryfe,
 & to land wonnyng with þare lyfe.

thane þe prince, ore he fane,
 towarte Ierusalem is gane. 570
 Fol. 98 b. & richt as he wes cumyne þare,
 thru godis wil in þat sythware,
 sancte petyr hyme met, & has sene
 þe takine of þe croice but wene
 one his schuldyr. & þane he 575
 sperit at hyme quhene he be,
 & for quhat cause, & of quhat land
 he wes þare cumyne wanderand.
 & he, þat na thinge fra hym wald
 consele, þe taile al has hym tald, 580
 quhene he was, & of quhat state,
 & with þe magdelane als how-gat
 he met, & how scho gert hym trev,

& his wyfe als, in *criste* Ihesu,
 & how, to make hym sekyr, eke 585
 sancte petyr scho bad hym seke,
 & syne how his wyfe
 & his barne had tynt þe lyfe,
 & quhow he lewit þam one a hil
 bathe quek & ded—he tald hym til. 590
 þan petyr sad: “pece to þe be,
 bruthyr, þu art welcum to me,
 for helsum consale sekyrly
 þe tuk, quhen to magdelane mary
 þu throwit in scho to þe tacht, 595
 & þis far way for hir has lacht.
 be nochȝt anoyt [gyf] þi wyf slepe,
 þi sone reste, & wmquhile wepe;
 for a god mychty is but make
 al *temporale* thinge to gyf & tak 600
 to quham he wil; for-þi þou na murne,
 for he cane dule in Ioy turne.
 & al is suthte, nochȝt is to lane,
 þat þou sad of þe magdelane.
 for-þi be sikker in þat, I say, 605
 þat scho þe taucht!” þan but delay
 he gert hyme al þe placis se,
 quhare *criste* had bene in þat citte,
 & quhare he þe treutht can teche,
 & quhare in ȝouthed he fyrst [can] prech. 610
 owt of þe towne to bethleem,
 Fol. 99 a. quhare *criste* wes borne, he had hym þan;
 syne eftyr to þe flome Iordane,
 quhare he baptysme had tane;
 & mony placis gert hyme se, 615
 quhare *criste* had bene in þat cuntre;
 & syne to þe towne hym brocht has,
 & led hyme þare fra place to place,

590. tald þam.

604. he sad.

605. silker=sikker.

quhare criste vthyr-quhare 3ed
 or wrocht ony notable ded, 620
 &, his deuocione to bete,
 hyme led to þe monte of olyvete,
 a richt far place be-owt þe towne,
 quhare criste did his deuocione,
 & quhare þat he was eftyr tane 625
 with fals Iowis mony ane;
 & syne [hyme] led to mony place
 of þat towne, as his wil was,
 quhare he for ws had skath & scorne,
 & eftyr cronyt wes with thorne, 630
 bondyn & beste fellown[1]y,
 & led syne to mont caluary,
 & tholit þare dyspituise ded,
 fra welland wa vs al to led;
 to cristis grawe syn he hym led, 635
 & eftyre to þat haly sted,
 quhare criste with his discipilis stud,
 fra þame in hewine quhen he 3ud.
 eftyr all þis 3et dwelt he þare
 with sancte petir twa 3er & mare, 640
 þat mad hyme in oure treutht parfyt,
 & fals mawmentis gert hym nyt,
 & lewit hym þane, & bad þat he
 þine hame suld pas in his cuntre.

thane to þe se he sped hym sone, 645
 & enterit in þe schipe but ony howne.
 he had gud wynd & saylit faste.
 & god granttyt at þe laste
 of þat hil sone sicht gat þai,
 quhare his sowne & his wyf lay. 650
 he 3arnit þane to wit quhat tyd

Fol. 99 b. of þame þat he lefit þar hyd.

622. he led.

635. lad.

649. þat þai.

651. þame.



þe schipmen prayt he but hone
 to schut þe bat & row hym sone
 to þe hil, quhare his wyf lay. 655
 & sa þai did but delay,
 & set hyme one land gud sped.
 & sum of þame furth with hym 3ed.
 & as þai 3ed one þe sand,
 a child þai saw hym playand, 660
 as 3onge childir ar wont to do;
 bot fra he saw þame cum hym to,
 he with-drew hyme, as he mocht,
 & quhare his modir lay he socht,
 & crape vndir hyre mantil rath, 665
 In hope to hyd hym fra þar skath.
 þe prince of þis cane wondir hafe,
 & als gret ferly had þe lafe,
 þe lytil child quhen þai had sen,
 for þai wyst nocht quhat it suld men; 670
 bot hyme þai folouyt nocht-for-þi,
 til þai come quhare he can ly,
 & fand þe body lyand þare,
 as þai hyr lewit, les & mare,
 hyr colour vnwemmyt & hyr flesch, 675
 bot rycht as scho fyrste lad þar was.
 þai lyfyt vpe þe mantil-lape,
 & fand þe child at þe pape,
 lyand rycht as he sukit had,
 bot he cane gret, for he was red. 680
 & sa Ioyful was þe pylgrime,
 to kis his sone, þat he na cuth fyn.
 In armis vpe he can hym brad,
 & [to] þe magdelane he sad:
 “a, mary magdelane, how happy 685
 In al at me is tyd ware I,
 gyf þu for me sa wele had wrocht,

- þat my wyf quhyk haf I mockt,
 In myn cunstre to pase wāt me;
 laydy, loyful þan wald I be! 690
 þane wylt I wele but [ony] wene,
 þat þu wāt god var luffit dene.
 for weſte i wend na barne haf,
 Fol. 100 a. þu has me gyffine þis litil knafe,
 & fed hyme twa zere one þis hil. 695
 for-þi I wat wele, gyf þu wil
 now pray for me, þat þu wele may
 myn wyfe fra ded rase but delay."
 wāt þat his wyf hyr hed can ſtere,
 ~ & lukit one þame wāt ene clere, 700
 as ſcho vakynt had bene fra ſlepe,
 for þare to tuk þai cuth kepe,
 wāt þat ſcho rase & ſtud one fwte,
 & to þame cane ſic wordis mwte:
 "lowit be þu, magdelayne, 705
 þat ſeruit god wāt al þi mayne.
 þi traweſe he can þe quyt,
 quhene he mad þe one ſic meryt,
 þat quhat þu askis granttis he,
 as be me may wel provyt be; 710
 for as med-wyf to me þu was,
 quhen I wes maſte in-to diſtres
 of ſtormys gret & pareliſ ſere,
 þu was ay til me ful nere,
 & al myn fawtis wele ſupleit, 715
 & in al myn myſter me relewit."
 quhen hyr huſband þis has hard,
 for loy as wodmen he ferd,
 & ferlyand grettumly of þis fare,
 til hyre ſich wordis ſad he þare: 720
 "myn der wyf, lewis þu now?"
 "ȝa," ſcho ſad, "& come richt now

702. cuth=gud?

709. þe.

of pylgrimage quhare 3e haf bene,
 & al þat 3e saw I haf sene:
 for *with* mary þe magdelane 725

I haf bene þar for-owte payne,
 & quhen 3e cane sancte petir met,
 þat al þe placis 3ou se lete,
 In towne or owt, quhare Ihesu
 myracle wrocht, or 3et of Iow 730
 tholit dysses for-owt sawete,
 3e beand þar he let me se;
 & I wes ay þar *with* 3ou,
 as be taknys 3e ma trew."

Fol. 100 b. þane scho tald hyme wondir wele 735
 al þat he saw þare ilke dele,
 sa þat he knew but ony vene,
 þat scho þare had [bathe] harde & sene
 al þat he trawalit for to se.

for-þi Ioyful man wes he. 740
 þane lowit he god Inkyrly
 & þe magdelane mary.

his wyfe þan & his sone he hynt,
 & rowit to þe schipe, or þai stint.
 vedir & wynd þat wil had he, 745
 & saylit sone to his cuntre,
 sa þat in-to schorte quhile
 þai arywit in mary hile
 & land, & sone þare þai fand
with hyr pryncesse mary prechand. 750

the prince þan & his wyf in gret
 fel done at þe magdelane fet,
 & tald hyre al, wele & vay,
 þat tyd þame, fra þai 3ed hyr fra.
 þane god scho thankit mony tyme, 755
 & gert þam of sancte maxymyne
 resawe baptysme þat glad var al

738. þat scho þat.

In þat cite, gret & smal.
 & in þe cite of marcille
 al þare gret templis *in* a quhile 760
 & þar mawmentis, thru quhi[l]k þai
 had bene disawit mony day,
 þai distroit ourē alquhare.
 & byschape mad þai sancte lazare
 of marchil & of al þat land, 765
 þe quhilk apt þar-to þai fand.
 þane went þai thru godis vil,
 þe towne of akis til þa com til.
 & of þat place sancte maxymyn
 byschape wes in al his tyme, 770
 & in þat land, til he leftit, duelt,
 & *with* his subditis sa vele delt,
 þat al þe folk of þat cunctre
 ferme in cristine treutht leftit he,
 & strinthlyt gr[e]tly godis kirk 775
 thru gret mervalis þat he can virk.

Fol. 101 a. now mak we relacione
 hou al to contemplacione
 mary hyr gafe of hart & vil.
 & scho sa zarnful wes þar-til, 780
 þat scho til wildirnes has socht,
 & fand a derne sted, was wrocht
 In til a crage of angil wark;
 & yddir ewinely can hyr mark,
 In þe hycht of þat ilke roche, 785
 quhare man na beste mycht nocht aproche.
 & þar scho dwelt thretty zere,
 vnknawine to man þat lifand vere.
 & nere about hyr greu rycht nocht,
 þat hyr confort or solace mocht, 790
 gers, na tre, na nocht ellis,
 na vattyre, as þe story tellis;

for god, in quhais luf scho brynt,
 sa halely to hyme has hyr hint,
 þat he na wald þat scho confortyng
 for-out hyme had of temporale thinge. 795
 vith warldis fud was scho nocht fede
 In al þe tyme þat scho þare led;
 for ilke day, in houris sewine,
 with angelis þat til hyr com fra hewine 800
 vpe in þe ayre scho lyfyt was,
 & of ane hour hale þe space
 vith gret delyt of angel sange
 fed scho was, & Ioy Imange,
 syne brocht agane.—sic ves hyr fud, 805
 & of na vthyr temporale gud;
 for al þat tyd na delyt
 had scho in met, na apetyte.
 þat tyme a preste þare ves
 of gud lyfe & of halynes, 810
 þat fled þe warld as heremyt,
 of god to haf þe mare meryt;
 & in þat roche hey & stay,
 a cawe he had quhare he lay,
 þat twelfe stage was fra þe place, 815
 quhare þe magdelane vynnand vas.
 Fol. 101 b. & ilke stage, quha wil depart,
 Is of a myle þe auchtand parte;
 for a stage, þu sal wite,
 sex score It haldis of fete; 820
 & meñ says þat hercules,
 haffand na rednes na pes,
 þat he a stage in a rese
 vald ryne—sa wel anedyt he ves.
 quhene þis preste lange þer had ben, 825
 a tyme god opnyt his ene
 & lete hym se manifestly

with fleschly ene opynly,
 hou þat þe angelis in þat place
 lich[t]yd, quhar þe magdelan was, 830
 & had hyre vpe but dyspare
 with gret Ioy in to þe ayre,
 & of ane houre wele þe space
 held hyre þare in gret solace.
 syne eftyre þai can hyre hafe 835
 done agane in-[to] hyre cawe,
 with gret Ioy & angel gle.
 & fra þis sicht sene had he,
 our althinge he þarni[n]ge had
 of þat sicht wyse to be mad. 840
 with contryt hart he mad hym bone
 In prayere and devocione,
 & sa he trawalyt þat he was
 be a stane caste ner þe place.
 þane begane his kneis to quake, 845
 & al his body for to schake,
 & al his strynth falȝet, sa
 þat he mycht na forthyr ga.
 & ay þe mare he presit hyme
 to þat Ioyful place to clyme, 850
 þe mar he wox mat & mate,
 sa þat he mycht nakine gat
 cum nere þe place, þo he pressit faste,
 þane a mane with a stan mycht caste;
 -for hyme falȝet mud & mayne 855
 for to cum þar, þo he wald fane.
 þane wele persawit he,
 Fol. 102 a. þat it wes godis pryuate,
 þat but god man ma nocht cum to
 for ony thinge þat he mycht do. 860
 þane thocht he, god wald be
 mare plesyt thru humylite
 na strinth of man. for-þi but mare

—he prayt god, gretand *rycht* sare,
 þat he wald for his mekil grace 865
 thole hyme haf accesß to þat place.
with þat *rycht* hely cryit he :
 “In goddis name I *coniure* þe,
 quethyre þu be mæn or wyfe,
 þat in þat cawe ledis þi lyfe, 870
 þat þu spek & answer me
 of It þat I spere *at* þe.”
 & quene he had sad þus thryse,
 scho ansuerit hym one þis wyse :
 “cum nere, & al þu wil spere, 875
 I sal þe tel, for-owtine were.”
 & he tremaland, as he mocht,
 þe crage clymand vpe he hyre socht,
 til he come to þe myd-way,
 & forþir nocht. þane cane scho sa : 880

“menis þe nocht of þe ewangel,
 þat in þe kirk is red vmquhile
 of mary, þat had renowne
 of synful woman vpe & downe,
 —& *with* hyr teris wysche þe fete 885
 of Ihesu criste, our lord swet?”
 “Ja, it is gane wele thretty zer
 sene I hard fyrste þat godspel der.”
 “& I ame scho,” cane scho say,
 “þat here þe thretty vintir ay 890
 til al men has vnkennt bene,
 & as þu 3ystirday has sene,
 sa ilke day in houris sewyne
with angelis, send me fra þe hewyn,
 vpraysit *with* angelis haf I bene, 895
 & hard þare sange & þam-self sene.
 & it is schewit nov me til,

þat of swet Iheru is þe will,
 Fol. 102 A. þat fra þis varld I ame to ga,
 quhare-in nocht is bot dule & va. 900
 for-þi to sancte maxymyne
 þu schaw myn message, or þou fyne,
 & say hyme, at þe next pask day,
 In sammyne tyme þat [wont] war thay
 In matyne offyce for to ryse, 905
 he cum hym-selfe be ony wyse
 but ma in-to þe oratoure,
 & he sal fynd me hym before
 wíth angelis of god yddir brocht."
 þe preste þis hard, bot he saw nocht. 910
 þane to sancte maxymyn but bad,
 he passit, & al þat he had
 of þe magdelane hard ore sene,
 til hyme he tald al bedene.
 mare loyful wes neuir maxymyne 915
 In al hys lyf þane þat tyme,
 þane he was quhen þis ves tald;
 & [to] god gret thank he ȝalde.
 &, vit ȝe, þat he forȝet nocht
 þis tale, bot one It ay he thoht, 920
 & þe selfe our & þe day,
 þat þe preste cane til hym say,
 he enterit in þe oratore,
 as til hyme sad was befor.
 & fand þe magdelane þer stannand, 925
 he heywit vpe wíth angel hand
 of [h]ouris tva fully þe space,
 & as scho [stud] sa, prayand was
 In mydis of þe angelis brycht,
 & tholyt þe byschape se þat sycht. 930
 & þe bischape for rednes
 Durste cum na narrere, nocht-þe-lese

926. angel vand.

931. & þo.

scho turnyt hyr, & sad hym syne :
 “gud, swet faddere maxymyne,
 cum nere; þi douchtire fle þou nocht!” 935
 bot scho sa fayre was þat he no mocht
 behald hyre face, þat ves sa brycht
 of angelis thru þe mekil lycht;
 for it mycht les grewe, I trew,
 to [se] þe sowne in maste vertu, 940
 Fol. 103 a. þane for to se þat Ioyful face,
 þat wes sa blyth thru goddis grace.
 “ga furth,” scho sad, “& cal þe til
 prestis & clerkis of gud wil,
 & bryng to me in gud entent, 945
 þat sal me sawe, þe sacrament!”
 þane but mare þe byschape 3ud,
 & with hyme brocht god flesch & blud,
 with prestis & with clerkis fele.
 & þe magdelane, for hyr saule hele, 950
 tuk of his hand þe sacrament,
 & of hyre ded hyre cane repent
 befor þe alter, & lay done
 strekyt, & with deuocione
 hyr armys in hyre breste cane fald, 955
 & sa to god þe gaste scho 3ald.
 & fra þe saule & þe body
 war departyte, sone in hy
 —a swet sawoure fulfyllyt
 þat place & al þat vare in hyt 960
 plentuysly, fyve dais & mare,
 & heylit al sek þat come þare.
 hyre body þane with mekil cure,
 sancte maxymyn with gret honour,
 with bawme ennowntyt, can entyre 965
 In place, quhare he had ordanyt here,
 quhene he suld de, hyme-self to ly,
 þare layd he magdelane mary.

now say we, in þe sammyne tyme
 þe magdelane & þe maxymyne 970
 to marcil come, & als martha,
 with þame lazare & vthyre ma,
 quhare þis lazare wes byschape mad;
 bot his cystyre mad nan abad,
 bot passit & al þare company 975
 til egis with maxymyne in hy,
 quhare-at he wes byschape mad;
 & sa gret grace of god he had,
 þat in his lyfe he mervalis wrocht;
 Fol. 103 b. & of his lyfe quhene he was brocht, 980
 be-syd þe magdelane had sepulture,
 of quhame be-fore he had þe cure,
 quhare now, be his prayere lele,
 syndry seke mene gettis þare hele,
 & are lousit of mekil payne. 985
 & þe mentyme þe magdelaine
 criste in his luf sa cane inflame,
 þat scho but ma vent to þe baume,
 þat is in þe crage sa schore,
 quhare-of I tauld 3ou her before: 990

969. in þe in þe.

976. maxymyne.

977 is twice written in the MS., but the first time it is "quhare þat he wes bischape mad."

XVII.—MARTHA.



HAT tyme *cristis* hoste, martha,
our al þe world cane *prechand* ga,
sawand oure-al goddis sede;
& sa wele þat wark cane spede,
þat scho þe *cristyne* treutht brocht til 5
mony, at in poynt ware to spil.
—for scho was far of fax and face,
& god til hyre had tent sic grace
of speche & of far schawynge,
þat, quha hyre hard, hault or ȝinge, 10
al fals ydolis sowne for-suke,
& rychtwyse treutht & baptysm tuk.
& schawand goddis sede, scho drev
towarte arle & wa yneucht
.
of rone endlange oñe þe flud, 15
sa thik & sownd was þe wod
be-twene arle and avynone,
a place now of gret renovne.
hapnyt martha in þat vod þare
to teche & kene goddis layre, 20
& in þat vaste scho fand a tovne,
þat nov is callit *terrascone*.
of þat come þane bath ȝung & ald,
þare skath regratand, [&] hyr tald
of a dragone fers & fel, 25
þat in þat wod þar can dwel,

& dyd to þame mekil skathe,
 þat mene & vomeŋ ete he bathe—
 a fel beste of þe kynd of þai
 þat ar generyt in asya; 30
 & quene-euir hyme thoçt gud,
 as fysche wald he dwel in þe flud,
 Pol. 104 a. & our-tyrwit batis, þat rowyt þare,
 & ete þe mene, les and mare;
 & vthyre tyme as beste he vald 35
 to þat foreste his gat hald,
 & sla and ete al þat had lyfe,
 ald, 3onge, mane & vyfe.
 for his hevid was sa awful mad,
 þat he twa tethte as swordis had, 40
 bathe lange & scharpe; for-þi myçt nane
 eschape, þat euire he has ourtane.
 & quha to fle mad hyme faste,
 his foylze eftir hyme cane he caste,
 þe quhilk, quhat thinge It ourtuke, 45
 a[s] fyr gregois brynt at a luke.
 & þat swith he wald ger ga
 eftyre ony, þat he wald sla,
 of ane oxgange hale þe space,
 þat twa hundreth fet in lynth has 50
 & twenty, and in bred alsa
 sewyne schore of fute & na ma.
 þane, quhare martha ves prechand,
 þe puple fel to fut & hand,
 & til hyre tald hale þe tale, 55
 how þis beste dyd þam sik bale,
 & prayt hyr for goddis sake,
 quhais treutht scho gert þam take,
 to safe þame, þat þai var nochȝ tynt.
 sancte martha þane, or scho stynt, 60
 socht in þe voud or scho fande

þat felone beste a man etande.
 a crucifix scho with hyre had,
 & haly vaty, þe preste had mad;
 one hyme scho kyste þe vaty rath 65
 & al[s] þe croyce s[ch]awyt hyme bath:
 & as sconfyste [s]til he stud.
 & scho furth one til hym 3ud,
 & anerly be godis helpe,
 about hyre hals scho put hyr belt, 70
 & mekly led hyme as a schepe
 tovar þe folk, þat hyme can kepe.
 þane Ioyful, glad, & blyth[t]e,
 þai slew þe fellone beste als wytht
 Fol. 104 b. with spere, & swerde, & caste of stane, 75
 & mony vthire vapynis ane,
 & lofyt god, & hyre alsa,
 þat þame deliuerit of þat fa.

of maxymyne þan with þe wil,
 & hir cystyre consentand til, 80
 at terrascone dwelte martha ay,
 til of hyre lyf þe last day,
 In prayer & in gret fastinge,
 & mad sone a gret gaderynge
 of madynis & of cystis sere, 85
 & syne þare gert scho werk but ver
 a kyrke, wele mad & traystly,
 In þe honoure of oure lady,
 quhare scho strate lyfe ay can led,
 sa þat hyre-selfe scho vald nocht fed 90
 with flesche, fysche, butyr, na chese,
 þocht scho suld þe lyf leyse.
 & hyre bot anis wald scho fed
 euir-ilke day vith mekil ned.
 a hundrecht tymys ilke day 95

one hyr kneis scho vald pray,
 & alsa ofte one þe mycht,
 prayand god wíth al hyr mycht.
 It hapnyt hyre at awynenovn
 be-twene þe watyre & þe toвне 100
 for to preche þe puple to,
 befor as scho was wont to do;
 It hapnyt þat be-3ond þe vatere
 a 3unge mane wald hafe beñ at hîr,
 sum gud of hyre moutht to here; 105
 bot for na vyscele wes þane nere,
 he enterit in riwere faste,
 & swemand ay, til and mycht leste;
 bot he salzeyt, " & drownyt þar
 be strynth of flud, þat hym doñ bar. 110
 & scantly þe todîr day
 fand þai quhare þe body lay,
 to ryvine al castine one a schald.
 þane tuk meñ to consale, þai vald
 þe body bere to sancte martha 115
 til awynone, & sone dyd sa,
 & [it] befor hyr fet þai lad,
 & wíth a voyce syne þai sad
 of his drownynge þe enchesone,
 sayand, wald scho mak vrysone 120
 for hym to god, gud hope had þai
 þat þai suld hafe hyme quek away.
 for þat þane scho fel to þe grownd
 wíth armys spred, & sa [la] a stovnd,
 & sad: "Ihesu crîste, my lord dere, 125
 as þu myn bruthire raysit, la3er,
 myn awne dere geste, sa, I pray þe,
 rayse þis chylde, þat al ma se!
 sa for þi merakile þai may
 be ferme in þe treutht [alw]ay." 130

Fol. 105 a.

99. þat.

108. tiland mycht.

þane scho tuk hym be þe hand;
 & he rase, & one fet can stand,
 & lowit god hale & fere.

þane scho a prest gert cum ner,
 & baptyste hyme in þat stede;
 & eftyre gud lyfe he lad. 135

sone schawyt god hyre but les,
 eftyre a 3ere þat scho suld cese.
 þane hyre þe fevris al þat 3ere
 trawalyt gretumly but were. 140

þe auchtand day or scho cane de,
 scho saw þe angel[is] þat bare vpe he
 mary, hyr cystyre, sawle in hewyne
~~with~~ Ioyful sange & swet stewyne.

eftyre [þis] grace was til hyre lent,
 of cysterys & bruthyre convent
 scho send, & sad to þame but wer: 145

“*myn* cysteris & *myn* chyldir dere,
 haf Ioy of me, for I hafe sene
myn cystyre sawle, of syne ful clene,
 hee brocht in hewyne ~~with~~ angel gle.
 me byrd be blyth þat sycht to se.” 150

sone eftyre martha but were
 persawyt hyre passage be sa nere,
 & bad hyr madynis þai suld dycht 155

Fol. 105 b.

candelis yneucht, & þame lycht
 a-bowt hyr, til þe tyme of ded,
 & wak about hyre in þat sted.
 & ore scho to þe ded was dycht,
 befor þe mydys of þe nycht, 160
 þai þat [þa] lichtis suld kepe,
 for hewynes fele one a slepe.

þane ruschit a wynd in sodanly,
 & slokyt þa lichtis halely;
 & scho with þat sone has sene 165

140. hyre trawalyt.

148. þai.

154. but sa.

a company of feyndis vnclene.
 þane begouth scho to pray in hy,
 & sad: "myn dere fadir, haly
 & myn geste to me sa dere,
 quhy are al þire feyndis gaderit here? 170
 hely defere þe nocht fra me,
 bot in myn helpe no[v] haste þu þe!"
 þis sad, hyre cystyre has scho sene,
 of fyre a brand hyr handis betwex
 haffand, quhar-of þe sergis al 175
 scho lychtyt, bathe gret & smal;
 & athyre of þame callit vthir be nam.
 with þat come criste in-to þat hame,
 & sad: "myn luffit hoste, cum to me,
 for, quhar I ame, þu sal ay be. 180
 me, þi geste, ofte cane þu plese;
 for-þi in hewyne I sal þe ese;
 & þame þat callis one þe here,
 þare prayere sal I grant & here."
 þane furth scho gert hyre borne be, 185
 one to þe hewyne þat scho mycht se,
 & bad þame hyre in askis lay,
 & schaw til hyre a croice verra;
 & with syk wordis prayt scho:
 "myn dere geste, resawe me þe to, 190
 & þi powre madyne nov kepe me;
 as þu in erde deymgmyt to be
 herbryt with me, do sa þat I
 be now resawyt in þi herbry!"
 before hyre þane in þat stede 195
 lukis evangel scho gert be rede;

 with þat scho swelt, & gawe þe gest.
 & al hyre covent, leste & maste,
 apone þe morne, it wes sovnday,

169. keste.

192. deymgmyt.

hyre body in þe kyrk *cane* lay, 200
 Fol. 106 a. & hyre exequies dewotly
 did, as afferyt, & solempnitly.
 & thre oure of day þus vas.
 & þane at petragorycas,
 frontus, þat þare was byschape þane, 205
 In þat sammyne tyme his mes begane.
 & quhen þe fyrst collet wes done,
 In his cathedre he sat done sone,
 & fel one slepe of godis wil;
 & slepand, god sad hyme til: 210
 “frontus, myn luffyt & dere,
 gyf þu wil, as þu sad but vere,
 do to myn hoste, folow now!”
 & he to bydynghe sone cane bov;
 & sudandly in þe towne 215
 þay war bathe sat in *terrascone*,
 & hale þe offyce *can* þai say
 about hyre cors, þat þare þan lay.
 & [quhen] þe mes ves al sad,
 In-to þe grave þai twa hyre layd 220
with þare handis, *criste* & frontus.
 & quhen þe thinge wes done þus,
 be þame at petragorycas
 to þe ewangel al sad vas.
 þe puple mad lange dwellinge; 225
 bot he þat þe godspel sulde synge,
 but byschapis blyssinge vald *nocht* rede,
 & hyme to wakine 3et had dred.
 bot *nocht*-þane for þe puple sak,
 þat lange abad, he gert hym vak, 230
 & askyt hyme his benysone,
 of þe ewangel to red a lesone.
 & þe byschape sad alsone:
 “myn brethyre der, quhat haf 3e done,

- þat me has vaknyt one þis vyse? 235
 for I with criste at þe seruice
 vas, & þe entirment of martha,
 & hyre exequies alsa.
 bot myn gluwis & myn rynge
 þare I lewyte, fore myn wakinge. 240
 for-þi a messingere send sone,
 & feche þame to me but hone,
 þat I lefyte, quene I mad me bowne
 þat holy body to lay done,
 & to þe sacristane to kepe 245
 gafe, quene þe raysit me fra slepe;
 & sa forȝet haf I þame þare."
 & þai, þat for þame send vare,
 suth þai fand þe byschape al tald,
 for-þi langare duele þai na vald, 250
 bot brocht þe to glufe & þe rynge,
 & levyte þe todyre in taknyng
 of þat marvale, & alsa
 how wele criste lufte martha.
 at quhais towne eftyr hyr decese 255
 sa mony merwalis done vas,
 þat þe kynge of france, glowdowe,
 hyre sepulture come for to se,
 In hope of helpyne of þe stane,
 þat in þe neris hym had tane. 260
 þe quhilk eftyre schort abad,
 quhen he his offerand had mad,
 hele gat of his Infyrmyte.
 for-quhy vele It dowit he
 of al þe land thre myle about, 265
 & mad it fre but ony doute
 of al worldly exaccione,
 þat he þane gaf, castel or towe.
 þane hir madyne marcilla

vrat al hyre lyfe; & cane ga 270
 to þe towne of clavony,
 quhare scho prechit yt[h]andly
 godis vourde tene 3er & mare,
 & quhene scho ded, vas grawene þare,
 & restis nov with god in pece. 275
 sa god vs grant at oure decese.

there cyste~~r~~is drev wele in a lyne,
 þat þis endyt in a tyme,
 & her to god sa thankful ware,
 þat þai with hyme to hevine can fare, 280
 quhen þai vncled vare of þis flesche;
 & 3et in 3erde ar nocht-þe-les
 honouryt & lowit mony-faulde
 for þare gud ded of 3ung & aulde;
 for Ihesu criste is nocht Irke 285
 Fol. 107 a. for þame gret merv~~a~~lis to virke,
 & namely for magdelane mary.
 & I a tale sal tele þare-by.

In flavndris borne ves a clerk,
 a tyrand man in vord & vark, 290
 & in baptysme was callit stevyne,
 & to þe powre was eui~~r~~ vlewyne;
 brokil a[l]s he was of flesche,
 & althinge þat vnleyful vas
 he oysyt ay, & had na thocht 295
 of saule-heile, na of It wrocht.
 3et þane gret affeccione
 he had, & als deuocione
 In þe magdelane, & ilke 3ere
 to faste hyre ewine he vas nocht swer~~e~~, 300

287. & mary.

& ilke ȝere one hyre day
 solempnyt seruike to ger say
 & houris, in-to gud entent.
 sa hapnyt a tyme he vent
 hyr sepulture to vysit, 305
 & þare prayand, had apetyt
 to slepe, & þane done he lay,
 & eftir þat hyme-self vald sa
 þat nodir was he slepand ryȝt sundly
 na ȝet vakkand al fullely. 310
 þe magdelane to hyme cam apere,
 as voman fare vitȝ visage clere,
 ane angel bryȝt haffand but vene
 one athire syd, hyr to sustene;
 bot hyr ene var of vaterre vete, 315
 as scho noyusly had gret;
 & sad hyme: "stewine, I pray þe, quhy
 ar þi dedis sa vnworthy
 þou ȝeldis me for myn meryt?
 myn gud dede suld þe bettir quyte; 320
 to compuncione þu suld steyre,
 þe instance of myn prayer serȝ.
 for, sene þu in deuocione
 had me, I haf bene ay bowne
 to pray for þe Ithandly. 325
 for-þi ryse, na langar ly,
 & sare for-think þi synnis al
 & þe leyf I na sall,
 Fol. 107 b. til god þat þu reconsalyt be,
 gyl þu doys þat I say þe." 330
 & he sone sa mekil grace
 fand, þat in hyme ȝetine vas,
 þat he renunȝcyt halely
 to þis vykit varld & his folȝ,
 & ful of gret compuncione 335

enteryt in-to relygione,
& his mysdyd amēdit all
þat he dyd, bathte gret & smal.
& as he ded was, by his bere
þe magdelane stud *with* angelis sere, 340
& his saule bare vpe in hewine,
as a quhyt dow in angelis stewyn.
& þat mony mene has sene
ful redly *with* fleschly ene.

XVIII.—EGIPCIANE.



IT ware spedfule, quha-sa cuthe,
 to put in wryt, ore tel be movthe,
 It þat mycht mefi gere lef syne,
 & with god sa sauchtnyn wyne,
 as be ensample is of It, 5
 þat mene fyndis in haly wryt,
 of þame þat lange sinful has ben,
 & to god syne ware ful queme,
 as was þe magdelane & davy,
 þat estyrwart var ful worthy, 10
 plesand to god, & ful dere.
 for-þi of þame þire samplis sere
 I set, þat na man suld for syne
 be dysparyt grace to wyne.
 þe doctoure gregore sais þare-by, 15
 nothire stekis fra goddis mercy
 of þe syne þe quantyte,
 na 3et of It þe Inormyte,
 na þe latnes of þe houre,
 sa þat to þe saweoure 20
 be knawyne þe chazginge of vil;
 as set ma be ensampil till
 of a tale, I sal here tele,
 ferlyful, how it befell.

of palistinis in ane abbay 25

Fol. 108 a. þar duelte a monke, forsit hym ay

In althinge god to enplese ;
 for sa ennornyt þat man was
 in monklyke vorke, vord, & dede,
 fra þe tyme of his 3outhede, 30
 þat he to god al gevine vas,
 & til his name had 3ozamas.
 his flesche sa dayntyt he had,
 þat to þe saule subiet he It mad.
 þane sere men for Informacione 35
 þare come of his conuersacione,
 þat Ithandly had his thocht
 one haly wryt, & ellis nocht.
 for he had sic infusione
 of godis illustracione, 40
 þat he saw godis priwete.
 & we sal trew þat at mycht be ;
 fore god hyme-selfe in haly vryt
 sais, & suthfaste thinge Is It,
 þat þai at are of [h]art clene 45
 sal ofte se god forowte vene.
 sone eftyre hym come to thocht,
 þat parfytar he na be mocht ;
 for he trewyt na man vare,
 quham-of hyme nedyt til have lare. 50
 als he trewyt na man was
 In abay, na in vildirnes,
 þat mocht do mare þane he had done.
 & sa a voice sad hyme sone :
 " 3ozima, þu has wele strewine, 55
 & stalawrtly þi cource o[u]r-dryvine,
 as to þe possibilê ma be ;
 bot sa parfyt is nane, þat na he
 suld ay be dowtand for to fal,
 sene thinge to cum we myskene al. 60
 bot gyf þou 3arnis to vyt þus,

how mony ways of hele þare is,
 pase fra þi kithe owte of þe land,
 ane abay til þu fynd nere hand
 þe flume Iordane." & he syne sone 65
 passit one, for-owtine hone,
 þe sad abay til he fand,
 & at it stil cuthe he stande.

Fol. 108 A. thane þe abot come fut-hate,
 & fand 303imas at þe 3ete. 70
 & for he religiouse sa apperyte,
 he blyssit hyme fyrste, & syne speryt
 quhene he come, & quhat thinge
 þe cause was of his cummyng.
 þane sad he þat he come þare 75
 for informacione & layre:
 "for it is prechyt rycht fare ryfe
 gret ferlys of 3oure haly lyfe.
 for-þi til hafe instruccione

I come of 3oure conuersacione, 80
 sa [þat] myn sawle mycht coplyt be
 3ouris in-to al cheryte."

þane sad þe abbot: "bruthyr dere,
 god, þat seke mayis hale & fere,
 gyf ws grace sa to do, 85
 þat ay we may emplese hym to,
 sene but his grace we ma noch
 ane helpe vthyr in ded na thocht.

þu sal be welcum to þis place,
 & god of his habundand grace 90
 grant þe [þat] þu be parfyt
 In his seruice, & hafe delyte;
 & we sal for þe pray." & þene
 303imas kneland sad, "amen."

þane in þat abbay stil dwelt he, 95

quhare he saw mene schynand be,
 & bot re~~p~~rofe to god seruand,
 of dedis gud & spyryt schaldand.
 þare wes na vourd of Idilnes,
 of gold, na siluire, na 3et riches, 100
 na of ony thinge temp~~o~~rale,
 bot to þe v~~o~~rlð ded vare [þai] hayle,
 & straytly þe lyfe cane leyde
 an~~e~~rly in vatyre & brede.
 & [quhene] þis saw 3o3imas, 105
 ful gretly he steryt vas
 mare p~~e~~rfeccione fore to do,
 fyndand þat god he[l]pyt þare-to.
 þe custume ves of þat abbay
 þat þe 3ettis ware stekyt ay; 110
 but ony monke ore herymyte
 p~~e~~rcase vald cum to þame to wit;
 Fol. 109 a. fore It was 3ete sa vnknawyne,
 þat few come þare bot þayire awne.
 sa wes custome of lange tyme; 115
 fore-þi god yddir send 3o3yme.

and [quhene] sum days ourdriwyne ware
 eftyre he had conuersyt þare,
 þe tyme come of þe lentrine,
 quhene gudmeñ suld to faste begyne, 120
 of syne to clenge þare entent,
 & clene resawe þe sacrament.
 of þat fastinge þe fyrste sonday
 Ilke monk but mare delay,
 eftyre þat he had sad his mese 125
 & fed hyme, syne, as oyse was,
 þai entryt in þare oratore,
 þare abbotis sete mekly before,
 & kneland, maad þare oracione;

- syne askyt his benysone, 130
 þat þai mycht, thru his helpe, fulfil
 þe trawele þat þai set þame til
 of god in-to þe honoure,
 & for þare sawlys þe succoure.
 &, quene It was þis wyse done, 135
 þe zettis hopnyt þai alsone,
 & passyt, singand, wíth reherse
 of þe todyr nocturne þe fyrst verse
 wíth al þat syne folowys este.
 & in þare house na man þai leste 140
 bot quhyllis twa, & quhyllis ane,
 sa þat þe abbay it alane
 suld nocht be lewyt, bot þat ne was
 fore 3emsale of þare riches,
 bot forowte mes it suld nocht be 145
 of fastyng in þe solempnite.
 & ilkane tuk wíth hyme sic fude
 as þai beste leste, quhen þai 3ude;
 sume tuk daittis, sum fygis dry,
 sume vattir potage al-anerly; 150
 sume tuke a clathe to hele his corce,
 & sume of lyfinge mad na forse.
 þis passyt þai, til þai ilkane
 vare cumyne to þe flume Iordane;
 Fol. 109 b. & fra þai passit þat vaty had, 155
 ilkane of þame but abad
 passit furth in vildirnes
 be hyme ane, to pyne his flesche;
 & for þe maste part fosteryt var
 wíth loys, gres, & vatre clere; 160
 na ane of þame [of] vthir viste,
 bot ilkane lufyt as hym lyste,
 but speryng ane of ony vthyr,
 al-sat he vare his awne brupir.

& gyf It hapnyt, in þat tyme, 165
 ane saw vthire, he vald declyne,
 & fle a-vay, as he hyme dred.
 sic was þe lyfe þai þare led,
 to god in gud vark lyfand,
 bot as to flesche ay deand. 170
 þis haly fastinge þus our-drafe þai,
 til it come to þe palme sonday,
 & þat day befor þe nowne
 al come þai hame but ony hone,
 hafand his consciens vytnes 175
 how he in þat tyme liffand vas,
 for vthyre witnes nedit nane
 bot god & hyme-selfe al-ane,
 na of his trawale, na of his ded,
 na of þe lyfe þat he cane led. 180
 for quha for manis thank dois ocht
 & nocht for god dred hyme nocht,
 he purchacis hyme-self skathe
 as to þe saule, & mekil vathe.
 bot lat [we] nov þire gud men be, 185
 & of 303mas spek will we.

[o]f lentryne syne þe fyrst sonday,
 quhene vthire passit, he tuk his vay
 vith þame al to þe flume Iordane.
 & þare-oure quhen at he vane, 190
 In-to þat vyld & hole foreste,
 he passyt ay furth [but] areste,
 richt as a man sum think þat socht,
 þe quhilk to fynd he rycht nocht rocht;
 for he trewyt, þat vyldirnes 195
 but haly men be na vay was,
 of quham ensampil he acht hafe
 of halynes a-beoufe þe lafe,

Fol. 110 a.

174. hony.

181. tahank.

for al halely vas his delyte
 In goddís lare to be parfyte. 200
 for-þi fra dawynge of þe day
 he passit furthe ay one his way,
 bot þat he sewine syse mad arest,
 to pray to god in-to þe este;
 & one þe ȝerd, bare & cauld, 205
 euire-ilke nycht reste he wald.
 & quhene [he] þus but delay
 had travalyt, one þe twenty day
 at þe sexte oure he mad areste.
 makand prayere to þe este, 210
 as he was vont to do, kneland,
 he schaw a schedaw one his rycht hand,
 In forme of mane semand to be.
 for-þi in extasy fel he,
 venand It a spyrit had bene, 215
 þat he sa soudanly had sene;
 for-þi he sanyt hyme ful faste,
 as man at gretly var agaste.
 bot eftyre his abasitnes
 one his left hand, in suthfastnes, 220
 as a woman he saw þare,
 þat na clathis had, bot ves al bare;
 brynt with þe sone, blak scho vas;
 bot one hyre hed nocht-þe-les
 hayre scho had, quhyt & streke, 225
 rekand na forthire na hir neke.
 & quhene ȝoȝinas had hyr sene,
 he vas loyful þane but vene,
 & sped hyme with al his mycht,
 to þe place quhare he saw þat sycht. 230
 for creatoure saw he nane
 þe ane & twenty dais he had gane,
 nothyre fule, man, na beste,

216. sondanly.

227. ȝoȝinias.

fra he come in þat foreste;
 for-þi þe mare ȝarnyt he 235
 þat body grathly for to se.
 bot fra scho ȝoȝimam had sene,
 scho fled richtfaste forout vene
 In vildirnes. bot ȝoȝimas,
 þocht he auld & very vas, 240
 Fol. 110 b. ȝarnand for to se þ[at] sycht,
 he folouyt fast vitʰ al his mycht.

[h]e folowyt, & [scho] fled ful faste;
 bot he cane ryne, til at þe laste
 he ves cumyne hyre sa nere, 245
 þat scho mycht his vord wele here.
 þane gret ȝoȝimas, he criyand:
 “me abyd, þu godis servande!
 suppos at I mane synful be,
 a-byde a lytil & spek witʰ me, 250
 I coniure þe in godis name,
 for quham þis penans þou has tane,
 & fore þe hope of þe reward,
 þat þu is to haf e[f]tirwarte;
 &, sene þat refusis nane, 255
 abyd & blyse me, ore þu gane!”
 þus þo ȝoȝimas cryit ay,
 scho withdrev hyr our a vale,
 & one þe todyr syd scho bad.
 bot to ga forthir, mycht he na had. 260
 þane sychit he sar gretand,
 —& teris to teris dow[b]land.
 þat laydy þan sic speche can mak:
 “ȝoȝoma, spar for godis sak,
 for I ma nocht me turne to þe, 265
 for schame þat þou me vomaz se.
 bot, sene þu fayne vald vitʰ me spek,

sum of þi clathis þou me rek !"
 þane red ves dene ʒoʒamas,
 & gret dowl in his hart he tais, 270
 & ful gret ferly als had tane,
 quene he [hyr] hard newmyne his name ;
 mycht þane, as vyse & sle,
 he bethought hyme a lytil we,
 þat scho mycht neuir his nam kene, 275
 sene scho saw hyme neuir to þan
 bot of grace of þe haly gaste,
 þat schenys quhare hym lest, bot vast.
 þar-for sone, as scho hyme bad,
 of þe twa haikis þat he had, 280
 he tuk þe tane & bakvart kest ;
 & scho tuk it or scho reste,
 & hyr coucryn syne to ʒoʒina
 scho sad : "fadyr, quhat has sa
 to þis wildernes brocht þe, 285
 a synful woman for to se?"
 þane to þe erde he fel sone done,
 & askyt hyr hyr benysone.
 & scho to erd fel als þat tyd,
 &, lyand say one athyr syd, 290
 Ilkane askyt vthyr benysonis
 ful mekly, & þar oracionis ;
 sa ves nochtt ellis hard
 bot "blyse me, blyse me"—sa þai ferd.

[e]ftyr lange þai þus lay, 295
 to ʒoʒomas cane scho say :
 "for þu arte preste & has bene lange
 at godis altar als servand,
 & his seyre priueteis socht,
 & sacryt [þat] al mad of nochtt, 300

268. yek, but altered to rek.

283. ʒoʒinia.

291. būsiofis.

300. & sacryt was mad of nochtt.

fadyr, fyrst It afferis þe
 to blyse & for to pray for me."
 & quhene 3o3imas herd þis thinge,
 for rednes tuk hyme sic abaysinge,
 þat þe swet til his fete rane. 305
 noch̃t-for-þi he sad hyr þane:
 "spirituale modyr, quhat-sa þu be,
 for godis sak schau þe to me!
 for sa parfyt to god Is þu,
 at to þis varld þu art ded now; 310
 for me, þat þu neuir has sene,
 þu callis myn name; & as I wene,
 grace is noch̃t knawynge thru dignite,
 a sympil preste þo I now be,
 bot it is dignite verray, 315
 þat has set þe to sik assay;
 for-þi blyse me for godis sake,
 & als for me [þu] prayer make,
 & grant syne to myn Indigens
 þi proteccione & defens!" 320
 scho hafand þane of hyme pitte,
 sad: "lowyt mot our lorde be
 þat purchesis þus saule-hele!"
 "amen," 3o3imas can þane mele.
 fra þe erde þane rayse þai bath, 325
 & to þat auld þane sad scho rathe:
 "man, quhare-to com þu to me
 a synful womane for to se?
 neuir-þe-lese, sene to þis vaste
 þe has broucht þe haly gaste, 330
 sa þat þu mycht do sume service
 to me wreche in sum wyse,
 sa me fyrste, how þat crist[i]ndome
 is led, & how þe pape of rome,
 & þe emprioure al-sa." 335

Fol. III b.

301. & fadyr.

303. 3o3inias.

324. 3o3inias.

þane ʒoʒomas can answer ma :
 "dere modyre, thru god prayere
 þai far al wele ʒe eftyre sper.
 neuir-þe-les for godis sake
 for al þe varld ʒe prayere mak 340
 & for me synful sene, namely
 þat þis trawel þat her mad I,
 be nocht to me in vane, na tynt!"
 þan sad scho: "of sic prayere stynt!
 for to þe, fadir ʒoʒima, 345
 afferis sic prayere to ma;
 for þu has honoure of presthed;
 for-þi to god for me þu bede!
 It þu bydis als, with gud wil,
 þocht it affer nocht, I sal fulfil." 350
 & say[and] þis, scho turnyt ewyn,
 haldand hyr ene vpe to þe hevyn,
 but lippis stering mad prayere,
 or word, þat ony man mycht here.
 þane stud þe monk ful dredand, 355
 but word, to þe erde lukand.
 eftyr to witnes god drew he,
 þat, as he blenkyt vpe with ee,
 he saw hyr raysit a cowte & mare
 fra erde in ayre, & dwelt syn þare. 360
 & quhen he saw how þis befel
 for rednes to þe erde he fel.
 In abaysitnes þane sad he
 ofte, "miserere domine;"
 & lyand one þe erde, he thoht 365
 gyf euir it a spyrit be mocht,
 þat sa yt strenȝet for to pray.
 þane scho, turnand til hym, can sa:
 "fadir, quhat thinge assaileis þe
 þat þou in t[h]ocht sa sclanderis me, 370

345. ʒoʒinia.

367. strenȝet.

- þat I spyrit mycht be, wenand,
 to pray in þi sicht me fenȝeand?
 Fol. 112 a. It is nocht sa, bot ma þu trew,
 þocht I be synful, I ame now
 cristine womane, but fantasy; 375
 na trew nane vthyr spryt ame I."
 þir wordis quhene scho had sad,
 þe takine of þe croice scho lad
 one hyr body ouralquhare,
 & syne sad to ȝozomas þare: 380
 "fadir, god of our wethyrwyne
 grant til ws þe our-cummyne,
 & of his fals purches alsa,
 for he cane fele buschment ma."
- þe alde þis hard, & in grete 385
 fel done til erde at hyr fete,
 & sad: "dere modyr, I þe pray,
 for cristis sak, god verray,
 & for quham þis þou nakit gais,
 & þi flesche þis vastit has, 390
 þat þu hele na thinge fra me,
 þi serwand, þat I sal ask þe:
 quhat, quhyne, & of quhat state,
 & for quhat cause—þu me late—
 þu has bene sa lange tym here, 395
 with al þir circumstance sere,
 quhare-of I sal mak þe franynge,
 þu lat me wyt but ony fenȝeynge,
 & tel me þe suthfastnes
 of al þi lyfe, mare & les. 400
 for god has send me, as I trew,
 with quham þat þu comuersis now,
 In-to þis foreste wild & depe,
 þi lyfe, þi stat, al hal to vet.
 for-þi na thing þu lef fra me! 405

for to god, gyf it *de*-plesand be
 þat I suld wit all hale þe lyf,
 quhou þu in payne has dreyt þis lyf,
 he na had tholyt þe of me be sene,
 na of na vthyr—þat is but wene—
 na had comfort me *perfay*,
 to lef myn cel & tak þis way,
for I ame auld & febil bathe."

scho raysit hyme þan, & sad rath :

"fadir, me schamys suthfastly

Fol. 112 b. to tel þe al; bot nocht-for-þi
 I sal sa quhow myn saule vithine
 is fylyt vith a vlatsum syne.

na for halynes is it nocht

þat I consele fra þe suld ocht,

bot I for myn syne, allace!

sa lange has herbrute sathanas.

for-þi, gyf I now begyne

to tel þe forthyr of myn syne,

þu sal fle sone away, allace!

as quha dois befor þe face

of ane edir þat wald hym stang,

na þine eris to her it sa lange

ma nocht thole, bot þa mone Irk

to here þe syne þat I cane vyrk.

bot nocht-pane with mekil syte

I sal [þe] tel myn ful delyte,

prayand þe for goddis sake,

þat þu for me wil prayer mak,

þat I ma til his mercy wyne,

& get forgyfnes of myn syne."

—þan þat ald gret for pytte,

as quha þat dunynge suld be.

þane beguth scho for to tel

of al hyr lyf how it befel.

406. þe plesand.

413. bot.

417. vthine.

410

415

420

425

430

435

440

“Fader, in egipe vas I borne,
 & myn elderis me beforne.
 —In þe twel 3er of my 3uthed
 fra kyne & cunctre bath I 3ed
 til alysandir, or euir I stynt. 445
 myn madynned quhow I fyrst tynt
 þar, & how þane to lychory,
 with al þe luste, folouandly
 I vndirlad me, þat I haf schame
 In-to myn hart to think alane; 450
 & it var lange to tel how I
 had brynnand luste of lychory,
 þat me na thocht at I mycht fillit be;
 þat vylte þane sa lykyt me.
 bot for gyftis I neuir sawld 455
 to man, othyr 3ung na auld,
 bot gaf It frely til al þai
 þat with me wald sik mastri ma,
 Fol. 113 a. & ofte entysit ser þare-till,
 to syne with me. sic was my wil; 460
 & fuly led myn lyfe þare
 wele sewinteñ 3er owt & mare;
 myn met of[te] thygand, [sa] þat I
 frely mycht serwe to lychery,
 & seldyne spane for my fud; 465
 to fil myn flesche sa 3ed I wod;
 ay valouand me in þat syne,
 as sow a medynge dois vithine.
 for þat wes maste þan myn mynd,
 quhare-in I mysded maste to kynd. 470
 In sic ful sowne [I was] lyffand ay,
 til I percase a-pone a day
 saw men of luby & egipe
 hast þame to sey, for to schype.
 þane sad me ane of þa mene, 475

467. folouand.

472. till a.

þat þai var bone to Ierusalem,
 'to se þe solemnyte
 of cristis croice, þat sal sone be.'
 ' &, bruthyr, hopis þu þai wil me
 with þame tak to pase þe se?' 480
 sad he: '3a, gyf þou has macht
 to pay þame þi schip fraucht.'
 'frawcht haf I nane, bruthyr der;
 bot I wil to þe schipe but ver;
 & for I haf nane vthyr gud 485
 to pay for fraucht or for fud,
 myn body I wil gyfe þame til,
 til demayne þat þar wil.'—
 fader, spare me! na cause had I
 for to mak sik trawel, trewly, 490
 bot þat I mycht ful mony wyne
 ay lustfully with me to syne.
 fadir, þar-for for godis are
 lewe no[v] & sper at me nomare!
 for schame & dout lattis me 495
 to tel mare of myn syne to þe.
 for of myn syne It is vnfayre
 quhene I spek; it fylis þe ayre."
 303omas þane gretand faste,
 answeryt, & sad at þe laste: 500
 "tel furth þi tayle, modyr der,
 Fol. 113 b. & al þe suth þu lat me here,
 & fra me þu heile na thinge,
 for his luf, of hewyne is kinge!"

qvhen scho was coniuert sa, 505
 sik spek furth cane scho ma:

"3one 3onge man, þe tale me tald
 þat þai to þe se pass wald,

480. to þe se.

502. þe lat.

507. 3onge 3onge.

at myn fule speke smylit in hy.
 bot þe rok þat in hand had I, 510
 I kyste away, & faste sped me
 with þame at passit to þe se.
 quhene I com þare, sone I fand
 of 3ongmen tenne in a place stanand,
 þat semyt wele to do þat syne, 515
 þat myn luste was sa brynnand In,
 & mony vthyr, at bowne ware
 to þe se & to schipfare.
 & I ful besyly with-al
 thrange in amange þam all, 520
 sayand: 'brethyr, takis me with 3ou,
 & I ful besyly sal serfe 3ou;'
 recordand myn vnhoneste,
 I gert al laucht, þat me cuth se.
 & for myn vilte alsone þai 525
 tuk me in hand, saylit þar vay.
 quhat tunge mycht tel or eris ere
 þe vlatsum warkis, þat þar vere
 be me wrocht in þat schipe þare?
 & gyf þat sum war in þat fare, 530
 þat with me wald nocht gladly syn,
 til entyse hyme I cuth nocht blyn;
 for of syk syne al kindis clere,
 þat þai mysknew, I cuth þam lere.
 þar-for, fadyr, be content now 535
 of þis foule story þat herd [h]as þu!
 for þe mowth, it spekis, It filis nocht
 anerly, bot als þe thocht.
 þar-for me wonderis hou þe se
 bar vpe þe schipe at herbrite me, 540
 or þat þe erd gapand wyd,
 me swelyt nocht vthyr tyd;
 for I wes gyrne but ony mak

532. hyme for þam.

þat sawlis put to lestand vrak.
 bot now I trew þat Ihesu cryste, 545
 þat na mas wald haf peryst,
 bot at mysdoaris lefe þe syne,
 & throw repentans cum to hyme,
 þus lang in me has permans socht,
 or ellis schawit I had bene nocht. 550

Fol. 114 a.

and to þe land, quhen we cummys had
 to Ierusalem, but mar a-bad
 we passit, & bad in þe citte,
 til þe feste of þe croice suld be
 schawit til al þat to mycht wyne. 555
 bot I lefit nocht þane myn syne,
 bot me demaynyt as I dyd are,
 & in þat case nane wald spare.
 & zet all anerly nocht þai
 of þe schipe cane me to ga, 560
 bot al vthyr als, þat I
 mycht enduce to þat foly,
 sa þat al þat mentyme
 I fylyt sawlis als fer as myne.
 bot syne, in þe solempnite, 565
 quhene þat þe relyk suld schauyt be,
 I presit, al before rymand,
 þe zuñge men to syne tysand.
 & quhene þe day beguth to daw,
 to þe tempil meñ cane draw; 570
 & of It til in þe 3arde
 I wes cummyne, I ne spard.
 & quhene tyme of day was cumyne,
 þat þe relyk owt suld be wonnyng,
 I thrange ful 3arne amange al þa, 575
 þat in þe tempil fyrste can ga,
 rycht to þe dure wíth trawal gret
 til I come, & In gret swet.

& quhen we come to þe thryswald,
 al had entre þat euir wald, 580
 bot I, vnhappy, thrustyne sare,
 a fut mycht nocht get forthyr-mare.
 & þat godis willis was,
 þat me for my wikytnes
 wald nocht his tempil I com In, 585
 þat sa sowit was in syne.
 & quhene I was sa put bakwart,
 I ȝed alane in þe kyrk-ȝard,
 & þar considerit I nocht me,
 þat for myn synnis It mycht be. 590
 amange mony ȝet fast I thrange
 vith mekil payne, & furth can gange
 to þe treswald; & þar but falȝe,
 as I dyd fyrste, tynt myn trawel;
 for in þe tempil enterit ilkane 595
 but ony late bot I alane.
 & in þe ȝard a-gane I ȝud,
 & þar ythandly I stud,
 regratand myn vnhapynes,
 þat I alane vnworthi was 600
 of al þat come til haf entre.
 nocht-pane ȝet pressit I me
 twyse eftyr, þat I wald sa fane
 entre haf; bot al in vayne.
 & at þe laste for werynes, 605
 of ned me worth[it] be in pes.
 I wes sa thrungyne & mad sare,
 þat, þo I wald, I mycht nomare;
 bot of þe ȝard in til a nuke
 I restyt me, & myn aynd take. 610
 — vith sar sobyne, doule, & syt
 myn hard fortune can I wyt,
 barmand þe tyme þat I was borne,
 as I ded ofte þat day beforene;

Fol. 114 b.

for let wes mad to nan but me, 615
 þat Ioyful relyk for to se.
 bot quhy þis was, quhen at I thocht,
 athyr enchesone fand I nocht,
 bot for þe vilte of myn syne
 þat god wald nocht I come In 620
 his tempil, [for] to se þat tre,
 for our sawete one quhi[k]k vas he
 put, & his blud schede,
 & for ws put nane vthir wed.

thane one myn brest fast I dang, 625
 Joland, & myn handis wrange;
 for angusne fast I quowke.
 bot at þe laste vpe cam I luke
 to þe tempil; & sudandly
 I saw ane ymage of our lady. 630
 & sadly one hyr sat I my sycht,
 prayand hyr at al myn mycht:

'a lady mary, madyne chaste,
 throw sterynge of þe haly gaste,
 as þu god consawit, & mane, 635
 þat ws fra þe warlo wane,

Fol. 115 a. & flesche of þe tuk suthfastly,
 & syne was borne of þi body—
 als wysly, laydy, pray I þe,
 þat þu wald mercy hafe of me. 640

bot how, allace! sal I be-gyne
 of þe, laydis, mercy to wyne,
 or with quhat harte or muth suld I
 be-gyne to ask þe, lady, mercy,
 þat ar sa fule be In & owt, 645
 þat I to ask with þame has dout,

In presens of þi wysage clere,
 consyderand myn synnis sere;

647. In precesens.

als vnworthy is þu be sene
 of þir myn vnthankful ene, 650
 þat is chaste & clene virgine,
 & saule vnwemmyt has þe In;
 bot rycht & resone wil þat I,
 þat cesit neuir in syne to ly,
 haf repulse nov fra þi clerte, 655
 þat neuir ma compulsit be,
 & for my lake be put away.
 & nocht-for-þi hafe [I] herd say,
 þat god & mane of þe wes borne,
 to saufe synful, þat was forlorne, 660
 & þou his modyr mad with-al,
 þat þu to pennance suld vs cal.
 þu gyf me consall, wil of wane
 þat has na helpe bot þe alane,
 & grant [me] þat I leyf ma hafe 665
 of fre entre, as has þe lafe,
 sa þat I partenar ma be
 of sight of þat Ioyful tre,
 quhar-one god & man for our trespas,
 þu soroful seand, nalyt was. 670
 & for me þar amange þe lafe,
 I wat wel, his blud he gaf.
 der laydy, alsa wittirly
 of me synful þu haf mercy,
 þe exaltacione þat I ma se 675
 of þe forsad Ioyful tre;
 & þe to god, as borcht I gyf,
 þat I sal neuir, til I lyf,
 fyle myn flesche with lychery,
 na mel me mar in þat foly; 680
 bot, alsone as I ma se
 of þi sowne þe blyssit tre,
 I sal renunce but delay

Fol. 115 b.

651. chage.

657. þat away.

to þis fals world þis ilke day,
 & alsa to þe warkis al, 685
 at in It wrocht ar, gret & smal,
 & pase quhare-euere þu ledis me,
 fra I haf sene þat Ioyful tre.
 & fra þat I had mad þis bone,
 sum comfort tuk myn harte sone, 690
 haffand gud hope in hyr succure,
 þat of þe tre bar þe ferme flour;
 & of þat place, quhare I stud,
 ekand þis prayer, furth I zud,
 & thrafig with vthyr to sa faste, 695
 til I gat entre at þe laste,
 fyndand nane me lattinge mad,
 as besor I fundyne had.
 þat haly howse, fra I come In
 & vmbethocht me of myn syne, 700
 sic redure & sic dowl me tuk,
 þat to-gyddir I swet & quok.
 In-to þe flour þam done fel I,
 & remaynyt lange in extasy.
 thane eftyr þat, I gat one fut, 705
 & vnderstud þat I gat bowte
 thru my berch of my bale sa swyth;
 I cane noch tel, sa I wes blyth,
 na quhat in myn hart þam was,
 til I was in þat haly place, 710
 þat ryche relyk for to se,
 of godis croice þe lyffand tre.
 godis sacrament þar saw I,
 & thru þam knew, quhou redy
 god of his grace þam wil tak, 715
 þat wil þare synnis syne forsak,

693. þare.

694. his.

701. So also Horstmann reads. The / in dowl appears to have been altered into z.

with schryft of mowth, & hertly wil
 þar penance syne eftyr fulfill.
 þan done I fel one þe paythment,
 & blyssit It in gud entent; 720
 syne passit in but mare abad,
 til I come quhare I fyrste had
 of hyr þe fygyre sene I[n] thraw,
 þat I in borrowgange can draw.
 þar one my kneys I fel done, 725
 Fol. 116 a. & þus I mad myn oracione:
 ‘þi mercy, laydy, & þi pitte
 þu schawyt, quhene I prayt þe,
 kaste me nochȝt away þe fra,
 bot lat me se þat Ioy, þat þa 730
 þat synthful ar nochȝt worth to se.
 for-þi to god ay lowynge be,
 þat thru þe sparand Is to wrak
 of synful, þat wil penance tak.
 I, synful, wat nochȝt quhat way 735
 to þe forthyr I sal say;
 for tyme it [is] þat I fulfil
 In althinge þi debonare wil,
 of þat þat I to borch þe tuk,
 quhene þu nochȝt myn prayere forsuk. 740
 send me quhare-ewyr þu wil,
 for I sal [al] þi wil fulfil,
 & with penance hald þat vay,
 þat best to me awale may,
 sa þat þu myn mastres be, 745
 & ledar in wa of sawete;
 þi grace þar beand me beforne,
 I paß nochȝt quhare I be forlorne.’
 & þus sayand, a voyce sa hardand,
 as quha one fare ware on me criand, 750
 to þat ymage of ourre lady

730. with þa.

743. & I with.

750. & quha one.

Incely be-haldand ay:

'Iordane gyf þu passis but hone,
lange ȝarnyt rest þu findis sone.'

& quene þis voyce hard I had,
& trewit it for me be mad,
I grat ful sar, & fast can cry,
& wít hee woice cane til hîr say:

755

'laydy, laydy, hewins quene
& of al þus warld, but wene,
throw quham to mankynd hele Is brocht,
for þi gret mercy leyf me nocht!'

760

wít þis of þe ȝard I passyt
towart þe towne, & sped me faste.
þane a gudman, as I passit by,
þat saw me gangand in sik hy,
thre pennys tuk & he me gefe,
to by me met, my lyf to safe."

765

of þis woman, quhen I haf thoht

þat þis fra bale to blyse Is brocht,

770

Fol. 116 A. þocht scho was lange sowit in syne,

& syne at god cane mercy vyne

throw our lady, mary þe fre,

suld nane for syne dysparit be,

þat for helpe wil pray hyr til;

775

for scho his prayer wil fulfil,

& pece hyr sowne wít sinful man,

quene na wthyr ma, na kane.

for laydy of þe warld we hîr cal,

& als emprice of hele wít-all.

780

of al laydis þu art lady,

of wemen worschipe anerly.

-þu art bewte of angelis al,

& Ioy of halouys we þe cal,

& modîr als of haly kyrk,

785

753. Iordan.

to safe synful þat wil *nocht* Irk,
 modyr of pite & indulgens,
 to mysterful, souerane defens,
 godis house & hewine-3ate,
 be quham synful entre sal get, 790
 confowrt of wrech, waster of syn;
 þe haly gast herbreis þe In.
 þu art fayrer þan sone or moñe;
 þu sittis *wit* god in til his trowne,
 þat na requeste wil þe warne. 795
 lowit be thu þat bar þat barne!
 & set þu his modir be,
 þat mad þis world, zeit, *parde*,
 art þu douchtyr til adame
 & ewe, þat ws brocht in blame; 800
 & we alswa of þi kyne,
 set þu was neuir fylit *wit* syne,
 bot euir was virgine kepit clene.
 3et godis sone of þe, but wene
 virgine, was borne, for our savete, 805
 & *nocht* for þi vyrgynyte.
 þar-for, lady, we pray þe,
 to þe sonnis of ewe frend þu be,
 & purches ws þe grace ve crafe,
 for þe gladschepe þu can haf, 810
 quhen gabriel to þe send vas,
 sayand: "hale mary, ful of grace;"
 & sayd he, "god is vith þe,
 a-beoufe al wemen blist þou be."
 for þa Ioys we þe pray, 815
 sene þu cane best, & best may
 do, sa our erand be sped
 at hyme þu one þi brest fed
 til he was 3onge be kind of flesch;
 & als for þe sorowfulnes, 820

Fol. 117 a.

813. & sayd he sayd.

þat þu had set in þi mynd,
 quhene þu saw hyme for mankynd
 thole ded to ransone þame of wa,
 he grant ws grace heyr to lif sa,
 þat we wyne ma til his blyse. 825

&, der laydy, I pray þe þis,
 þat I til hyme thankful lif led,
 & sawit be fra dowble ded
 & de but dett & deydly syne.
 quhene þe lyf & sawle sal twyne, 830
 fra sathanas þu kepe me,
 þat fra hyme I pase al fre
 one þat day quhen al beis done,
 with god in blyse & loy to wyne.

now of þis woman [furth] spek we, 835
 þat, as 3e hard, tuk pennys thre,
 & sad: "quhen I tuk þis payment,
 furth in þe towne ful sone I went,
 & bocht þre lawis to my fud,
 to haf with me quhare I 3ud. 840
 & at hyme þat þe bred me sald,
 I speryt gyf he cuth or wald
 kene me þe gat, þat mycht me led
 to þe flume Iordane in mast sped.

'3a,' sayd he; & sone þane 845
 þe vay to þe 3et can me kene,
 quhare þai þar passage mad,
 þat to þat vater erand had.
 þe bred I tuk, & held me way,
 rycht as þe mañ to me can say. 850

& of day þe thred our þane
 ves cumyne, quhen I þe 3at wane
 þe precieuse croice one to se,
 as befor 3e hard tel me.
 þe remaynyng þane of þat day 855

I sped me faste one myn way,
 —gretand sar for myn trespace.
 & quhene þe sone nere done was,
 wele ner þe flum I fand a kyrk.
 Fol. 117 b. þar 3ed I in, for I wes Irke, 860
 & halowit þar was þat bywiste
 In honour of sancte Iohnne þe baptist.
 kneland my prayer þar I mad
 to god, þat ydyr send me had.
 & quhene I had knelyt a stond, 865
 & mad myn prayer, I cane fond
 to þat flume þat haly was,
 & wesche In yt bath handis & face;
 syne come agane, & wit schryfte
 & contryt hart mad me tyfte. 870
 þe sacrament of al-queknand
 I tuk þar of prestis hand,
 of Ihesu cristis flesche & blud,
 In-to þat kyrk or I furth 3ud.
 þane of þe laf a-poñ þe banke 875
 I 3et, & of þe vature drank,
 & al þat nycht restyt me þare,
 one þe 3erd lyand al bare.
 & quhene þe day be-guth to daw,
 I passit þe watyr in a thraw, 880
 & prayt myn borcht þat scho wald me
 conwoy, & led in sawete
 quhare at to enples hyr It mycht maste.
 with helpe of þe haly gaste,
 In þis wastrone fra þine haf I 885
 dwelt euir cotynualy,
 sene I come of þe sad cite."
 þane sad 3ozimas to þat fre:
 "gud modyr, quhat met can þou fynd,
 sa lange to sustene þi kynd?" 890

875. bang.

888. 3ozinias.

"twa lafis & ane half but mare,
 þe quhilk þat I writ me bare,
 þe flume Iordane quhen I past,
 þat wyderit war estyr sa faste,
 þane þay war lykare to be 895
 stanys þan bred, trew to me!
 & sum quhile of þame perfay
 myn lyfe I lede, as þu heris say,
 & passit sa sa lange tyme."
 quod he: "but othyr dule or pyne?" 900
 þane sad scho: "for þu askis me
 a thinge of gret diffyculte,
 þe quhilk so sa I haf gret dred;
 Pol 118 a. fore gyf I now to memor lede
 of syndry thoctis þe parele, 905
 þat has dystrublit me vmquhile,
 I dout, eftsonnis þat þai sal
 In-to distrow[b]lyng ger me fal."

sayd he þane: "modir, þu lef nocht
 vnsad to me þu has in thoct!
 910 for þare-to god let me þe se,
 þat þu suld hele na thinge fra me."
 "fadir," sad scho, "trew but were
 þat our passit war sewinten jere,
 haf I had ofte ful gret batale 915
 of ȝarnige, þat ofte cuth me assale,
 vnleleful & oneresonabile,
 fillit of filthe & vnstabil.
 for quhile quhen me tuk apetyt
 til ete, þan wald me cum delyt 920
 til hafe flesche & to ete It
 & fesche, as I dyd in egipe.
 delyt alsa & ȝarnynge
 I had quhile to drinke gud wine

898. lyfis.

903. I sa I.

919. men tuk.

922. & flesche.

In-to þe warld til I was ; 925
 bot þar-of haffand dystras,
 In-to þis wildi~~r~~nes vasty,
 for sic defawt oft wantonly
 I brynt as fyre in myn entent,
 & In myn hart had gret torment. 930

. *
 þat brocht quhilis in my thinkine
 sangis 3a of lychery
 vile & als dewylry,
 þat I was wount in warld to synge, 935
 has me stroublyt in mekil thinge.
 bot quhene sic synful thocht was gane,
 þane wald I gret & mak myn mayne,
 & dyngand one myn breste with-all,
 oft 'synful wreche' I wald me call. 940
 bot þane nane vthyr hope I had
 bot one hyr think þat I bourcht mad.
 þane wald I ryne—quhethir, I ne rocht—
 & prynte þat ymage in my thocht ;
 befor hyr rycht as I suld stand, 945
 with mony teris hyr prayand
 þa thochtis for to put me fra,
 my soroful corce þat stroblyt sa.

Fol. 118 b. \ þan, quhen I had lange tyme gret,
 & al myn face with teris wete, 950
 ~& myn brest with nefis dovnynge bath,
 til þe lyf me was lathe,
 commonly þane vald I se
 a gret lycht al enwyrone me,
 & leste gud quhyle vald þat clernes, 955
 to comfourt me þat soroful was.
 & thocht, vmquhyle þat strenze me vald

938. myn nane.

* No break in MS., but a verse wanting.

to lychery, ma nocht be tald—
 spar me, fader, sic thocht of syne !
 Myne wrechit corse brynt oft with-In. 960
 & quene sick thocht can me schald,
 falland to erd sal gret I wald,
 thinkand suthly scho stud by me,
 þat was myne borch of myne sawete,
 makand me manance þan, me thocht, 965
 fellyly for I kepyt nocht
 þe borowgane I drew hyr In,
 quene I hecht hyr to lef myne syn ;
 þan thocht I þat scho wald be
 sa noyus & sa wrath with me, 970
 as scho suld bryne me in a fyr,
 or stryk with hyr swerd of yre
 for myne trespass. bot nocht-for-þi,
 vpe fra þe erde, quhare þan la I,
 I wald nocht ryse, til hyr pite 975
 of hyr gret grace illumynyt me,
 befor as 3e [haf] hard me sa,
 & sic ful thocht chasyt awa.
 for one hyr þat myne borch had bene,
 I dresyt ay my hartly ene, 980
 & In þat wastyrn, prayand hir to
 þat I mycht heilful pennance do.
 with fawndinge þus I haf oft striwyn
 þis sewintē 3ere & þaim ourdryvyn.
 & fra þine furth ay Ithandly 985
 of oure swet laydy helpe had I,
 godis modyr & maydene clene,
 þat dressis al myne ded bedene."

thane 3ojinas at hyr can spere :
 "ete þu na met, sene þou come here? 990
 & quhat manere of clethinge

971 men in.

981. & þi þat.

989. 3ojinias.

had þou for to cleth þe sene syne?"
 Fol. 119 a. þan answert scho, & sad: "but were
 [It is], þat in þe fyrst aucht 3ere
 þe twa lafis & half ete I; 995
 & syne furth gres anerly,
 sik as I fand, has bene myn fud
 In þus waste quhare I 3ud.
 bot vthyr clathis had I nane
 þane I brocht our flume Iordane; 1000
 bot in few 3eris clene war þai
 for gret elde wastit a-way.
 gret cald þare-for of ser snaw
 I haf tholyt, 3ou byrd wel knaw,
 sa þat I vmquhyle wald be 1005
 hard frosyne as ony tre;
 vthyr tyme þe sone brynt me,
 -til I worth blak as 3e ma se;
 & quhyl for het, & syne for cauld
 one þe 3erd done fal I wald, 1010
 but spret or steringe hand þare,
 a ded body as I þane ware.
 þis haf I drywyn þe sewynten 3ere
 In ned & mony fandinge sere.
 & fra þat tyme one to þis day 1015
 þe grace of god me kepyt ay
 in sawle, & hayle in body,
 helpand myn borcht. þis lyf led I
 with met þat ma nocht wastyt be,
 In habundance & gret pleynte. 1020
 þis wes I cled, & fed alsa
 thru godis word, þat al can ma;
 for wrytine is 'nocht al anerly
 man liffis of bred, bot sykyrly
 In al gud word þat procedis 1025
 of godis mowth,' as men redis;
 &: 'þai þat þame dyspol3eis of syne

& *consciens* clene has þame In,
 suppos þat þai haf clething nane,
 he cane ger þame be cled *with stane*.^{*} 1030
 & fra 303inas persawit It,
 þat scho alleygit haly wryt,^{*}
 & psalmis, ore *lettres* wthyre.
 þane smyland sad scho: "gud bruthyre,
 na, for to þis day saw I nane, 1035
 sene I come oure þe flume Iordane,
 Fol. 119 b. of vylde, na tame, na kind beste,
 sene at I come in þis foreste;
 na letyre neuir saw perþay,
 na psalme hard [one]-to þis day, 1040
 na 3et herd man red haly wryt
 be-fore. þou wele wat It,
 þat godis word is ay mychty
 to doctrine manis wit in hy.
 þus is þe hend of al but were, 1045
 þat þu 3arnis of me to spere.
 be *cristis* byrth I Requere þe,
 þu wald pray to god for me."

qwhene þis was sad, 303inas ran
 to kes hyre fete but abad þane, 1050
 & sad to hyre *with* gretand stewyn:
 "blissit ay be oure lord of hewyn,
 þat ferlys wyrkis hyme ane,
 quhare-of nowmer ma be nane!
 & alsa, lord, blissit þu be, 1055
 þat has deygnet to schaw me
 quhat reward, & quhat-kine med
 þu gyfis to þame þat vil þe dred;
 for, quha-sa-euir sekis þe,

1031, 1049. 303inias.

* No break in MS., but one or more verses apparently wanting.

but helpe þu wil *nocht* lat þam be." 1060
 to 303imas þane can scho fond,
 & let hyme *nocht* knele to þe grond,
 & sad: "fadir, I *coniure* þe,
 þat *is*, þat þu has hard of me,
 be god oure fadir, cryst Ihesu, 1065
 verray god, in quham we trew,
 þat þu tel nothyre to man na vyf,
 til god haf tane me of þis lyf.
 be now in pece & fare þi gat;
 fore I haf sad þe þat I wat. 1070
 bot eftsonys to þe but were
 þis samyn tyme of þe next 3ere
 I sal apere & se þi face,
 of haly gaste me helpand grace.
 fore-þi þe trawale one þe tak, 1075
 þat I þe byd, for godis sake;
 & quhene þis 3ere is al oure-paste,
 & tyme cummyne of þe haly faste,
 þu covme to Iordane þan alsone.
 bot pas It *nocht*, as meñ war wone, 1080
 Fol. 120 a. þat dwelt at hame in 3oure abbay,
 þat he wend nan knew bot þai."
 as mane abasit þane cryit he:
 "lowynge to god euirmare be,
 þat gyfis mare to his luferis 1085
 þane þai cane ask." þan scho answeris,
 sayand: "fadyr, in þine abbay
 hald þe, til þe forsad day;
 fore, and þu wald þe contrare *profe*,
 þu sal na mycht haf to remofe, 1090
 til þat day þat Ihesu had
 with his *printese* his super mad.
 þan godis blud & his body

1061. 303inias.
 1081. þat hame.

1064. þat is.

1073. & sal.
 1092. princese.

put in to weschale, þare-to worthy,
 & þat ilke tyme of day, 1095
 þat ȝe ar wont of þat abbay
 to cum to þe flume Iordane,
 with þat relyk come þe alane,
 þat I þare-with ma commond be,
 & als þat preciuse thing to se. 1100
 fayre fadyr! my bowne grant me,
 & bryng þat I haf askyt þe,
 ryȝt to sancte Iohannis oratoure.
 þare I was commond last before
 with þat same, þat Ihesu had 1105
 with his sad printese his super mad,
 þat I be mad syne partenere
 with þame of þat haly supare.
 & quhen þu cummys hame, þu may
 to ȝour abbot, dene Iohne, say: 1110
 'to þe & to þi folk tak hede,
 for of mendynge ȝe haf gret ned!'

bot now þis say þu noȝt hyme til,
 bot quhat tyme god byd þe It wil."
 þane eftyre scho prayt þat ald, 1115
 þat he fore hyre mak prayere wald,
 scho sped hyre syne in-to na haste
 one to þe gret hol of þat waste.
 þane ȝozomas with soroful mude
 kyssyt þe erde quhare scho stud, 1120
 of kneis thankand god oft-syse,
 þat s[ch]awit hyme þat sicht in þat vise;
 & faste hame syne ȝed
 til his abbay richt gud-spede,
 Fol. 120 b. ewyne throu þe wastrine þat ilke day, 1125
 þat he come fra þat abbay,
 & come but let þe sammyn þare,
 þar þai ware wont þat dwell[1]t þare;

1106. princese.

1113. say I.

1117. & sped.

& al þe ȝere þare stil can dwel,
 bot þis tale wald he na man tel; 1130
 & in his hart ay prayere mad,
 þat þe swet sicht, þat he sene had,
 god suld hyme grant a-gane to se;
 fore-þi þat ȝere to lange thocht he.

eftyre, þe next lentryn, quhen be-gomyn 1135
 was þe fastine, þe ȝere our-[r]unnyne,
 & cummyne was þe fyrst sonday,
 þat þai ware wont of þare abbay
 to pas, as þai [in] custum had,
 with þare abbottis leif, but bad, 1140
 þan ȝozomas mad hyme ȝare,
 as vthyre dyd, furth to fare.
 þe feuire hyme tuk, & he dwelt stil,
 þocht It ware agane his will.
 bot quhen þat he hym vmthocht, 1145
 hou scho [had] sad þat he suld nocht
 pas of his abbay, tholmoudly
 he leite þat haly tyme ga by,
 til þat feris thur[s]day come nere;
 þane wox he sone hale & fere. 1150
 quhen his bruthire hame cumyn ware
 fra wildirnes, as þai dyd ere,
 þane þat day, in gret honoure,
 þe sacrament of oure saweoure,
 In clene weschel he tuk in hy, 1155
 as hym scho bad, reuerently.
 fygis & daytis with hyme he had,
 & potage als in watir mad,
 & to þe kirk he come but let,
 quhare scho to hyme triste set; 1160
 syne ȝed to þe vatir-syde,
 & sat done, hyre come to byd.

bot, sekirly, he slepyt nocht;
 for he had ay mekil thocht
 one hyre, to se hyr cumyne ay. 1165
 bot quhen [he] saw scho mad delay,
 cane nane þe teynd tel of disces
 In til his hart þat þane was,
 Fol. 121 a. sayand: "allace! I wyrk in wane,
 scho has bene here & gane agane." 1170
 gowand to hewine fast, prayt he
 to god, to thole hyme þar to be
 -nocht but sycht of þat haly face,
 þat he to se before had grace.
 "allace!" he sad, "sal I gange hame,
 berand myn synnis fore þis blame?" 1175
 & fel eftir-wart in his thocht,
 "suppos scho come, scho mycht nocht,
 for fawt of bat, [pas] oure þe flume
 na to me wrechit synful cume. 1180
 allace! now quhat sal word of me,
 now alienit, gyf I sall be,
 of þat swet sight. it ware me wa!"
 & thinkand [þis], he lukit hym fra,
 & saw þat haly woman nere-hand, 1185
 ewine to þe watir gangand.
 & quhene one þe ferrare bank
 he saw hyre stand, god can he thank;
 thinkand, þane, in his thocht
 quhethyre scho mycht oure-pas ore nocht. 1190
 & sone eftyre he lukit hym fra,
 & saw hyre one þe vatis ma
 þe takine of þe croice verray.
 þane nycht was cumyne & gane day;
 bot þe mone sa clerly kyde, 1195
 þat he al þat euir scho dyd,
 saw. & fra þe croice was mad

1173. þat nocht but.

a-pone þe flume, þat was sa brad,
 one þe watyre scho ȝed, but wene,
 but dred, as It [one] erd had bene. 1200
 þane ȝoȝomas, þat saw þat wele,
 as mañ abaisit beguth to knele;
 bot scho wald nocht thole hyme sa do;
 fore, ore scho come þe land to,
 scho cryit one hyme & sad: "þu wat, 1205
 þat þu of presthed has þe state,
 & beris godis priuete."
 þane to þat word obeysit he.
 & fra scho come a-pone þe dry,
 to ȝoȝomas scho cane cry: 1210
 "blyse me, fadir! fore god, blyse me!"
 In gret hast þan answert he:
 "blyse me!" fore gret abaysinge hym tuk,
 Fol. 121 b. one þat ferly quhen he cane luk,
 þat scho suld one þe vadir ga; 1215
 & til hyme-selfe he sad alsa:
 "for suth, god leyt nocht þat he
 hycht, þat þai suld lyk hym be,
 þat þame-self ofe syne wil scour.
 fore-þi to cryste be honoure, 1220
 þat be þis woman has me schavit,
 In als mykil as I ame lawit
 with gud consideracione,
 with mesoure of perfeccione."

 as he þis sad, scho can hym pray, 1225
 þat he þe cred vald til hir say,
 & þe pater noster alsa.
 & quhene he had sad þa twa,
 scho gafe hyme þe takine of pece,
 & of his hand syne commonyt was; 1230
 ful dewotly til þe hewyne

-hyre handis held, wth gretand stevyn
 cryit: "dere lord, suffer me
 end in pece & cum to þe!
 fore myn ene now has sene my hele." 1235
 þane to þat ald cane scho mele:
 "thole, fadir, & my prayer do,
 & in pece ga þi abbay to!
 bot þe next ȝere, þis sammyne day,
 þu cum a-gane but delay, 1240
 & pas þis vatr, ore þu reste,
 & cume quhare þu saw me fyrst.
 fore godis sak I comiure þe,
 þat þu ma mare werraly se
 quhat god disponis of me to do." 1245
 þane he answer mad hyre to:
 "god, þat possib[i]l̃e ware to me,
 þat I mycht al tyme folow þe
 but verynes, & haf mycht
 of þi wisage to haf þe sycht! 1250
 & I pray þe, myn modir dere,
 my requeste þu wald here,
 & of þis met þat I haf brocht,
 þu wil deynge to taste it ocht."
 & þane sone he let hyre se 1255
 sic met as with hyme had he
 In a skepe; & at his bone
 with a fyngyre scho tuk sone
 al þat þare was, & cornes thre
 In til hyre mouth þan put þat fre, 1260
 sayand: "þe grace of þe haly gaste,
 þat na thinge wirkis in-to waste,
 my body & myn sawle kepe ay."
 & syne to þat ald can scho say:
 "fadir, to god pray fore me, 1265
 & thochtful of me synful be!"
 & to þe erde he fel with þat,

Fol. 122 a.

& bath hyre fet in handis gat,
 with teris prayand hyre noch*t* Irke
 to pray to god fore haly kyrke. 1270
 þane gretand he let hyre ga,
 fore with hym na langer tary scho vald ma;
 fore langare had he of hyre mycht
 na to hald poware, na slycht.
 to þe flume scho passit þan sone, 1275
 & rych*t* as before scho had done,
 scho ȝede our*e* as one dry.
 & þane ȝoȝomas þat ferly
 oft-tymys seand, gret Ioy had,
 & turnyt hame but mare abad, 1280
 repentand hyme neuir-þe-lese
 þat he had [bene] þane sa raklase,
 þat hyre name noch*t* had he speryt,
 as at til hyme had afferyt.
 noch*t*-þe-lese confort had he, 1285
 þat eftsonnis he suld hyre se.
 & quhene þe ȝere was ourcumyn,
 & þe tyme of lentrine runnyne,
 he passit furth þe sammyne day,
 þat custume was in þare abbay, 1290
 our*e* þe flume in gret haste,
 & wandit furthe in-[to] þe waste.
 & quhen he had lange tyme socht
 & fundyne taknis, as hyme thocht,
 quhare he þat woman fyrste had sene, 1295
 & with hyre spokine als but wene,
 ȝarne he lukyt one ilke syd
 of þat westerne, brad & wyd,
 to find hyre gretly ȝarnand.
 & quhen he sa a quhile can stand 1300
 & saw hyre noch*t*, ofte sad "allace!"

Fol. 122 b. & gretand vet breste and face,

1299. fand.

& syne kyst his ee vpe to þe hewine,
 —& prayt god with drery stewine,
 sayand: "lord god, schaw to me 1305
 þat hyd tresoure, for þi pitte,
 þat þu me tholyt se vnuquhile,
 suppose I sy[n]ful be and vile;
 & of þi gret pite grant þat I
 ma se þat angel in body, 1310
 to þe quhilk in-to þis erde
 al þe warld ma nocht be peryd."
 and þan sone was he þare cummyne
 til a place, quhare a burne had runnyne,
 & þane was dry. þare he had sene 1315
 hyre fyrste þat I of to þou mene.
 one þat bank, as he cane stand
 to þe todyre half behaldand,
 þe sone cane fare bemys strek,
 þat fra þe hewine til erd can rek, 1320
 one a body þare lyand dede,
 þat he socht fra sted to sted,
 strekit & dressit in al degre,
 as cors one a bere suld be.
 þane ȝed he in but taryinge, 1325
 quhare he saw þat haly thinge,
 & vyst it was scho þat he socht.
 na langare he cōtenyt nocht,
 þane he fel done one hyre fet,
 —& with þe teris cane hyme wet— 1330
 fore he durst nycht nane vthyr place
 of þat cors, þat haly was
 & gretand lay sa lange tyme stil,
 sayand psalmis as feryt þar-til,
 & vthyr prayere with besy cure, 1335
 þat suld be sad one sepulture.

1312. als þe warld.

1319. & sone.

1330. hyme for þame?

.*

& quhene he hyme vmbethocht,
 þat to þat sancte It lykit nocht,
 & as he þus wes thinkand,
 by hyme in-to þe erd he fand, 1340
 with lettris writine distinctly :
 “fadir, 3o3omas, þe body
 of wrechit mary to erde þou 3eld,
 þat of þe flesche has quyt þe 3eld,
 & to þe erd þu gyf þe deit, 1345
 Fol. 123 a. & povdir in-to powdir sete ;
 & til oure lord for me þu pray,
 þat of aprile þe todyre day,
 eftyre þat I commond was,
 vncled me of þis wrechit flesch.” 1350
 & quhen he had sene þat wryt,
 he vmbethocht hyme quha wrat It ;
 fore scho had sad be-fore hym to,
 þat neuir 3et letyre leryt scho ;
 bot 3et of It was he glad 1355
 hyre haly name he leryt had.
 þane persawit he sone, & fand
 at þat sammyne nycht, þat of his hand
 hyre sacrament quhen scho had tane,
 one þe bank of flume Iordane, 1360
 þat sammyne oure but abad
 ydyr scho come, & ending mad
 of hyre trawele, in sa schort tym,
 þat he before with mekil pyne
 vnese in twenty dais mycht ga, 1365
 þat haly thinge had spad hir sa.
 he lowit god inwartly,
 & gret rycht sare inkyrly,
 & alsa sad hyme-selfine to :

* No break in MS., but lines awanting.

"3ozoma, þat is bydine þe do, 1370
 fulfil! bot quhou ma þat be,
 I wreche & wark can nocht se;
 hou ma I now mak þis grawe,
 for nothyre spad na schule I hafe?"
 & as he þus [had] sad, in hy 1375
 a lytil tre he saw þare-by,
 & tuk [it], & wita It thocht
 to mak þe grawe, as he mocht.
 for þe erde hard was þane,
 & he bot a febil mane, 1380
 & fore-fastit, & fere had gane,
 & na helpe had bot hyme allane.
 nocht-pane he trawalit til he swet
 ful besyly, & als he gret;
 & sychand sars, lukit hyme by, 1385
 quhare þat haly cors cane ly,
 & saw a lyone þare stannand
 hyre haly fet fast likande,

Fol 123 b. þat mykil was & auchful bathe.
 fore-þi þat aulde ful rad was rathe, 1390
 quhen [he] þat fellone beste had sene,
 & namely as he cane one mene,
 scho sad hym in þat foreste
 scho saw neuir man na beste.
 for-þi he was þe mare agaste. 1395
 nocht-pane zet at þe laste
 he croycyt hyme, & hope had ay
 scho suld defend hyme, þat þare lay.
 þe lyone þane mad hyme fawnyge,
 & takine of pece wita beknyng. 1400
 þane 3ozimas can [til] hyme say:
 "for þou art stark, & bettyre ma
 wirk þane I, & as I trew
 þat god has send þe here now,

1399. þi lykine.

þis haly cors here fore to grawe,
sene I na mycht, na poware hafe
þis haly office to fulfill,

1405

as scho be w[r]it has sad me til,
& I ame auld, & ma nocht wyrk
fore fastine & fore trawal Irk,
na has na lome, þocht þat I
to wyrk als ware mychty;

1410

one godis halfe I byd þe to
þat with þi clukis þu do now!"
& þane þe lyone but abade,
as 3ozimas hyme bydyne hade,
þe lyone mad the grawe in hy,
with his clukis þat ware mychty,
depe, þat ful in alkine dewyse
& sufficient to sic serwise.

1415

1420

þan 3ozomas hynt hyre fete,
— & one þame fast cane he gret,
& with his teris wysche þam sone,
as quha with valtir suld þam doñ;
& with þe helpe of þat lyone
in-to þat pyt he lad hyre done,
nakyt, owtane þat aulde clowt,
þat he kyst hyre with mekil dowl,
quhene he hyre fyrst in þat forest
had sene; & þane, ore þai cuth reste,
with erde þai cled hyre in þat stede,
as meñ doys to body dede.

1425

1430

Fol. 124 a. & þat lyone, as lame ryicht meke,
til his hole syne cane seke.
& þis 3ozomas, god blyssande
with ymnis & psalmis, sare gretande,
twrnyt hame til his abbay;
& til his brethyre þane cane say
þat he of hyre hade harde & sene.

1435

1424. valtir.

Y

& þai lowyt god al bedene ; 1440
 herand þe ferlys þat he talde,
 al ware forwunderit, 3unge & aulde.
 fra þane furth Ilke 3ere
 solempanyt fest *with* gladsum chere
 þai mad, [one] þat day scho deyt, 1445
 fra þat he hyre lyf had wreyt.
 & as scho sad ore scho deyt,
 þe abbot Iohnne fand, bo[t] I leit,
 of his brethire to amend ; & sa
 he þame mendyt, & cane ma 1450
 thankful to god. & 3ozomas
 In þat abbay furth dweland was
 In haly lyfe, til he but were
 of his lyfe a hundrecht 3ere
 had fillit ; & þane in pece 1455
 discesit, as godis willis was,
 & *with* hyre brukis now þat blyse,
 þat to þis mary grathit is,
 [of] quham til 3ow þis tale I taulde.
 god 3ow blyse, bathe 3ung & aulde, 1460
 þat fadir is of mychtis maste,
 þe sone als, & þe haly gaste,
 þat in a god are personis thre.
 to quham be Ioy & dignyte
 & lowinge of worldly mene, 1465
 In al tyme. fiat, Amen.

now mary swet of egipt,
 of quham here I haf *translat*
 þe story, þocht it be nocht cunnandly
 In all—for royde mañ am I— 1470
 In ynglis towng, þat lawit meñ
 In þare langage ma It kene,
 to gere þame haf hyre in lowinge,
 & to know quhou hewyñnis kinge

- Fol. 124 *b*. Is redy ay to succure all, 1475
 þat one his modir dere wil cal,
 & implese hyre with hartly wil,
 & lef þare syne & serwe hyre til,
 quhow late sa-euir it (be) begonnynge.
 þarefore wyne hyre, & hald hir wonnyn. 1480
 for-þi, dere lady, I þe pray,
 þat wyk & sinful has bene ay,
 þocht at I lat turne me to þe,
 dere laydy, zet þu succure me,
 & sauchtine me & þi sowne, 1485
 þat I ma cum with hym, to wyne
 & bruk his blys with þis mary,
 of quham þis tale tal[d] haf I.
 & at It sa ma be,
 say we Amen, parcheryte. 1490

XIX.—CRISTOFORE.



EL folk in affeccione
 has *christofor*, & deuocione;
 & trewis wele, þat þai[m] ne may
 ony mysawentoure fal þat day,
 þat þai one his ymage cane se, 5
 suppos few wat quhen he be,
 ore quhat he tholit for goddis sak,
 sa gret reward here to tak;
 fore meñ sais, sudand ded þat day
 he deis nocht his ymage se may. 10
 fore-þi I set me fore to sek—
 sa gret deuocione fore to eke—
 of his lyf al þe begynnynge,
 & þe mydis, & als þe endynge;
 & I sal tel 3ow, ore I blyne, 15
 þe legeand as I fand with-In.
 þe quhilk, ore he had baptyme tan,
 reprobus had to name;
 bot *christofore*, as sais þe buk,
 fra þe tyme he baptyme tuk 20
 he was callit; fore he had
 \ cryst borne ofi his schuldris brad.

of canane he was borne & brocht,
 as I fand þare I haf socht,
 & al his kine. bot oure hal he 25

of fasone ferlyful was to se ;
 —fore he sa mekil, sa hee and auchful vas,
 þat few du[r]ste luk hyme in þe face ;
 Fol. 125 a. & he was ful mekil of mycht ;
 —for twelf cubitis he had of hicht. 30
 wrytine in his gest als fynd we,
 befor þe king of canane
christofore stud, & hyme bethocht
 gyf he ony king find mocht
 mychtyare þane þat kinge was ; 35
 fore, ware it sa, he wald pas
 fore to serwe hyme, & be his mane.
 &, as he thocht, furth one he wane,
 & socht fare, ore he fane,
 In gret trawale, til he fand ane 40
 þat was nammyt of mychtis maste.
christofor þane in gret haste
 Come hyme before, & sad [þat] he
 fore reward wald his seruand be.
 & wittis þat þe kinge blyth was þan, 45
 seand þe profere of syk a mane !
 & sad til hyme : “welcum be þu !
 & quhat me þu askis now
 be resone, trewly þu sal hafe,
 & ore þi terme na thinge crafte.” 50
christofor his cunnand mad,
 & with þis kinge stil abad,
 as with þe sowuerane mychty man,
 þat he wend in warld vare þan.
 syne hapnyt a day, a menstrale 55
 Come before þe kinge, as befel,
 & sad a cheste with voice clere.
 þare-In he nemmyt tymmis sere
 þe wykyt fend, ourc fellow fa.
 & þane alsone þe king can ma 60
 þe takine of þe croice verra

oñ hyme, herand þat vord sa—
 as cristine man he dred þat name,
 þat brocht mankind into blame—
 he thoct, quhat mycht þat mene,
 þat þe takine sa oft had sene.
 þane come he to þe king in hy,
 & sad: "sir, tellis me quhy
 3e sik takinge sa oft has mad
 In til 3oure forhed [he] & brade."

Fol. 125 A.

& þat þe king wald nocht say.
christofere þane, but delay,
 sad: "I wil wyt quhy it was,
 or ellis myn lef haf I to pas."
quod he; "frend, I tel þe til,
 to mak 3one takine I had skil,
 þe feyndis name quhen I here say,
 þat vaittis ws nycht and day,
 to wryk in ws his wekit pouste;
 & for I dowl he suld noy me,
 fore-þi sic takine is one me lad."
christofere þane til hyme sad:
 "sir, be þi spek I wat [wel] now,
 þe dewil is mare master þan þu,
 sene I þe red now fore hyme se.
 fare wele! I dwel no mare with þe;
 fore dissawit I haf bene II,
 sene tyme I come fyrste þe til,
 trowand in wane, forowt wene,
 þat þu þe maste master had bene;
 bot now, me think, þe dewil mare
 master is þane þu. fore-þi I fayre
 to sek hyme ay but sugiornynge,
 & with hyme sal mak my dwellinge."
christofore þis lef has tane,
 & roydly passit furth allane,

but avysment fast gannand,
 & his pluyk in til his hand.
 sa held he furth lange but lese,
 til he come in a wildirnes. 100

þare, eftyre he had lange tym gan
 but company hyme alane,
 a gret menȝe he saw nere-hand
 lyk [to] knychtis cume rydand.
 of þame ane, auful to se, 105
 come & askyt quhat socht he.

þan sayd he sturdely:
 “a mychty lorde, þe dewill, sek I;
 fore I with hyme dwelland wald be.”
 sad he þan: “lo, I ame he!” 110

Fol. 126 a.

“I haf þe socht to be þi mane
 fore-euir.” & blyth was he þane,
 & in gret thank his seruice tuke,
 but ony aythe one bel ore buke.
 þane passit þai [furth] one þe way, 115
 throu a forest, as þe gat lay.
 &, as a quhil þai trawalit had,
 þai saw a croice rycht wel mad
 before þame in-to þe way.

þane þe feynd, in gret affray, 120
 lewit þe gat, & passit-by
 thru thornis scharpe in gud hy.
 syne come he to þe gat a-gane.

þane *christofore* cane þat hyme frane,
 & til hyme sudandly cane say: 125

“quhy fled þu fra þe hee-way,
 & led me thru þe scharpe thornis?
 me thinke, fulely þu me scornis!
 quhy dide þu swa? bot gyf þat þu
 tel me suth, I wil rycht now 130
 lewe þe quyt, & pase myn way

to get a mastere quhare I may ;
 bot þu tel me, fore wele na wa
 a fowt forthyre wil I nocht ga."
 þane sad he : "ore þu gange away, 135
 alhale þe suth I sal þe say.
 a man hangit one sik a tre,
 as þu in þe gat cane se,
 þat Iheru was callit to name,
 þat me has done sa gretly schame, 140
 þat I ame red quhen-euire I se
 þe takine of hyme ore of his tre."
 crystofor sad þane : "wel I trow
 þa[t] he is master mare þan 3u,
 sene fore his takine þu has dout. 145
 I wil nocht be þine vndyr lowt
 langare, bot I wil hyme seke,
 þat daynttis þe, & makis meke.
 fore-þi fare wele ! fore I wil ay,
 til cryst I fynd, pas onê my way." 150
 cRystofore, þat was nocht swere,
 passyt one fere and neyre,
 sekand cryst in mony lande,
 Fol. 126 b. til It hapnyt þat he fand
 Ane heremyt in a wildirnes ; 155
 & for ga[i]ne he wery was,
 þat he was fayne rest to get,
 & askit þat þe heremyt 3et.
 þat hyme he speryt quhat socht he,
 quhene he come, & [quhar] wald be. 160
 þane sad he : "I haf trawalit lang
 fore to get criste, bot I ne fand,
 fore myn mayster, þe feynd, sade me
 þat prince our al þe world is he.
 bot I gat nane cane me say, 165
 quhare þat criste I fynd may

158. he heremyt.

& I ȝarne mast ourȝ althinge
 vith hyme to mak my dwellinge."
 þe heremyt þan Ioyful was,
 & sad: "þu sal na forthyre pas;
 forȝ I cane tel þe witterly
 how þu criste suld fynd in hy."
 christofore þane [he] til hyme lacht,
 & cristine fath [he] til hyme taucht,
 & mad hyme parfyt [man] þare-In,
 & gert hyme hale forsak syne.
 þane sad he in his preching:
 "gyfis ȝou ȝarnis to serwe þat kyngȝ,
 criste, þat þu wald emples to,
 sic is þe service þu ma do:
 In abstinens þu mon be gret,
 & fore-bere oft drynk & met."
 quod cristofore: "fast I ne may."
 þane cuth þe heremyt til hym sa:
 "to pray [to] criste of[t] wordis þe."
 þane answert he, & sad: "lat be!
 fore quhat seruice þou menis, I ne vat,
 na wil I do It, be na gat."
 þe heremyt to hyme þane:
 "me think þe a ferly mane,
 þat ȝarnis þi lord til emples,
 & thole fore hyme wil na dysēs!
 þu sal nocht ga ȝet sathane.
 sene þu art a mekil man,
 & wicht Inewcht, gyf þou be gud,
 & nere-by here is a mekil flud;
 þar mony drownyt, wel I wat,
 fore þare is nothyre bryg na bat,
 to fery menȝ ourȝ þat flud.
 to safe þare lyfis is ful gud.
 sik seruice thankful suld be

Fol. 127 a.

to criste, þat þu sa fane wald se;
 & he to þe þare suld apere,
 þe latand wit but ony were,
 þat þu had furedyne þat þou socht." 205
 cristofore sad: "I wil nocht
 les it, gylt til hyme be
 sa thankful as þu sais me,
 & here I hecht hym truly to
 sic service til hym to do." 210
 þane to þe sud he passit sone,
 & til hyme a luge mad but hone,
 & þare he dwelt, & bare oure all,
 fore cristis sak, þat wald hym cal.
 In-sted of staf, a ployk [he] had, 215
 wele nere as a perltre mad.
 & lang tyme as he had ben þare,
 & sele oure þe watir þane bare,
 hapnyt hyme a nycht to ly,
 eftyr his trawale ful wery, 220
 & he[rd] a vorce as of a barne
 calland one hyme vondir þarne:
 "cum furth, cristofore, & bere me oure!"
 þane in his hand he hynt his store.
 & quhen he comm furth, he fand na. 225
 fore-þi agane sone is he gane
 til his luge, hym for til ese.
 & skantly lenyt doñ he was,
 quhen þe woyce on hym can cry.
 þane rane he a-gane in gud hy, 230
 & fand na thing; bot turnyt agane,
 & mad his trawale in-to wane.
 þe thred tyme callit þe stewine,
 askand helpe fore þe kinge of hewyn.
 þane fand he [a] barne one þe bank, 235
 þat prayt hym farly fore thank

of *criste*, his lord, he wald hym hafe
 Fol. 127 b. our, & þane his lyfe safe.
 þane to þe barne he ȝed but bade,
 —& keste hyme one his schuldʳis brad, 240
 & passit in þe watir rathly,
 wenand to pas but wath ony.
 &, ay þe farrere þat he wod,
 þe depare ay wox þe flude,
 & þe lytil barne he bare 245
 wox euiare mare & mare,
 þat vnese oure þe watir he wane.
 he set hyme done, & speryt þane:
 “gud sone, in fath, quhat-[sa] þu be,
 In gret parel þu has sat me; 250
 fore sic dises þu has me wrocht,
 þat as hewy me þe thocht
 as I had borne—þu trow þis tale!—
 one myn bak þe world hale.”
 “þe world, *quod* he, þu ne bare, 255
 bot þu bare mykil mare:
 þat is, hyme, þat þe varld wrocht,
 oure þe watir þu has brocht;
 fore I ame *criste* but ony were,
 þe kink þat þu seruis here, 260
 & þi *seruice* in thank has tane.
 & to þat takine I þe sane;
 þe staf, þat is lange & rond,
 thrist it fast done in þe grownd,
 & to-morne, in þe mornynge, 265
 berand fluris þu sal It fynd.”
 with þat *criste* fra hyme wanyst,
 & hame he passit til his bewist.
 &, ore he ȝed his longart to,
 as *criste* hyme bad sa can he do; 270
 & sone in þe mornynge,

he come to se þis taknyne;
 & his staf, as a palme tre,
 fluryst farr, fundyne has he,
 with daytis dere & lewis brad;
 & seand þat gret loy he had. 275

thane fra þat habitacione
 of licie, syne to þe towne,
christofore passit but abade.
 bot, fore he na knowlage had 280
 of þare langage, he prayt lange,
 þat he mycht it vnderstand.
 þane þe Iugis, þat hyme saw þare
 prayand sa sa late & ayre,
 for a wodman demyt hym al 285
 In þat towne, gret & smal,
 & lewit hyme al, & passit þar way.
 & It, quhare-for þat he can pray
 to god, he gat: vnderstandyng,
 & of þare langage clere spekine. 290
 þe cristine þan had pennance strange,
 þai fel paianys, þat dwelt amange,
 & othyr word þaim as vnwise,
 to maumentis mak sacrifice,
 & reny criste & his fay, 295
 ore thole hard ded but delay;
 & sum of þame þar wald forsak
 cryst ore syk [a] deid to tak.
christofore, to confort þane þai,
 couerit his face, & furth can ga, 300
 be-cause þat he mycht cowerly
 mare helpe þame þane opynly,
 & passit to þame, þat ware sa sted,
 & fore dowl of ded ware rad,

274. had.

276. þare.

283. Iouis corrected from Ioyes.

285. wodman men.

287. þer way.

297. þat wald.

& prayt þame, þai suld noch̃t tyne 305

for̃ sa schort & lytil pyne

þe blyse of hewine, þat ay sa dere

had bocht, & als was sa nere.

of þat a Iuge persawinge had,

þat he sic sermonyngē þañ mad, 310

& strak hyme fellely in þat place.

christofore þane vnhelyt þe face,

& sad: "*cristine* gyf I ne war̃,

þu suld by þat strak [ful] sare."

& þare was in þat tyme 315

of hethine fele & *cristine* hyne.

christofore þane hym wnthocht,

& his staf, þat he þare brocht,

In-to þe erd he strak done,

& mad to god þis oracione: 320

Fol. 128 b. "dere lord cryst, as þu safit me,

quhare in poynt tynt I was to be,

& eftyre al lordis fand þe maste,

eftyre myñ trawel mad in waste,

to me synful þu schawit þe, 325

& syne þi meraclê þu let me se,

in-to þis staf, þat now is dry,

bath floure & froyt ferlyfully;

sa, lord, gyf þi willis be,

do now, þat þire folk ma se, 330

& gere It grene be, & froyt bere,

to strinth þi treutht, as It ded ere;

sa þat þai, þat here ar stad

In dowl of ded, & are sa rad,

be noch̃t abaisit [for] to tak 335

hard torment[is] for̃ þi sak!"

quhen þat *christofore* þis prayere

had mad, as ȝe hard [haf] heyre,

his staf, þat was sture & stark,

was cled *wit* lewis, & *wit* bark, 340
 & *daitis* fare, & *flouris* fele.
 & of *pat* *pepule* *han* *vulele*,
 [*pat*] had sene *pat* *serly* *sycht*,
 lewyte *pe* *myrknes* & com to *lycht*,
 & conuertyt was *pat* day 345
 aucht thousand men to *cristis* lay.
pe kinge, *pat* *his* tale had herd,
 wel nere of wit as wode he ferd.
 fore-*pi*, *christofore* [*for*] to ta,
 he [*send*] twa hundreth knyghtis & ma. 350
pai fand hyme *his* *prayer* makand;
 bot nan of *paun* durst tak on hand
 In ony wise to spek hyme to,
 bot did furth as *pai* saw hyme do,
 & fençeit *hame* *prayer* to mak, 355
 fore dred he suld of *hame* tak wrak.
 & fore [*pir*] knyghtis dwellinge mad,
 als fele he send yet but [*a*]-bad,
christofore to brynge hyme sowne;
 bot as *pe* fyrst did, *pai* haf doñ. 360

CRistofore *han* of sobyre wil
 Fol. 129 a. rase, & sad *hame* sone till:
 "frendis, tell me quhat ze seke!"
 & *pai* fore rednes ware sa meke,
pat [*pai*] *wit* *sobirnes* sad hyme til: 365
 "gud sir, takis nocht in hil,
pe kinge has send ws al to *pe*,
 brocht til hyme bundyne for to be."
christofore *pane* to *hame* can say:
 "Is nane of 3ow durst hand lay 370
 one me, forsuth, agane myn wil!"
pane sad *pai* al *christofore* til:
 "quhare-sa ze wil, gange 3oure wa,
 359. hrynge.

& we to the kinge sal say,
 þat we fand ȝou in na place." 375
 "þane ware ȝe fals men, allace!"
 sad *christofore*. "it sal nocht be,
 þat ȝe sal tyne ȝoure sawlis fore me."
 þane to þame he prechit sa,
 þat cristine trewtht he gert þam ta, 380
 & trew in *criste*, & be his meñ;
 & mekly sad he [to] þame þane:
 "be-hynd my bak my handis bynd,
 & send me sa one to þe kinge!"
 þane did þai as he þaim bad, 385
 fore þai ware fore hyme al rad.
 þane ȝed he with þame of his wil,
 quhil he come to þe kinge til,
 as of force It had bene.
 & fra þe kinge hyme had sene, 390
 he fel fore redoure doune in hy;
 & þane his men, þat stud [hym] by,
 hynt hyme vpe, & in cheyre set.
 & as he cane his spritis get,
 he askyt quhat was his name, 395
 & of quhat cunctre þat he come.
christofore sad hyme in hy:
 "before þat cristis treutht tuke I,
 ay reprobus was myn name,
 quhare-of now I haf gret schame; 400
 & gyf þu vit wil myn cunctre,
 I was borne in chanane,
 & sene I þe feynd forswke,
christofore to name I tuk."
 þe kinge, þat sat þane in his stule, 405
 answert, & sad: "þu arte a foule,
 þat tuk to þe þat manis name,
 þat hangyt [was], & tholyt schame,

& ma *nocht* helpe hyme-self, na þe.
 fore-þi, þu wucht of canane, 410
 sacrifice mak oure god, & lif,
 & þi wechcraft þu a leife!"
 þane sad *christofore* til hyme sone:
 "& þai for suth ful wel has done,
 þat to þe name gaf *dagarus*. 415
 þat suthly is now vndone þus:
 ded in þis warld, of fend falow;
 & þi fals godis, wel we knaw,
 of meñ are mad, þat þaim ma sel,
 bot þare makare þai drav til hel." 420
 þe kinge hyme answert þan in tene,
 & sad: "fule foule, it is now sene,
 þat þu in 3outhede fosterit was
 ymange bestis in wildirnes;
 fore-þi þu spekis bestly thinge 425
 to me, & wat þat I ame kinge.
 3et þane, gyf þu wil sacrifice
 to myn godis now in hy,
 gretly sal I honoure þe;
 & gyfe þu wil *nocht* trew [to] me, 430
 þu sal thole hard paynis sere,
 & eftyre tyme þi lyf but were."
christofore þane, þat wald *nocht* bow
 to þe kink, na his godis trew,
 he gert in presone þane be doñ; 435
 & al þai knyghtis, but ony howne,
 þat to þe treuth he had brocht,
 ore he fane, he gert be socht,
 & hed þaim al fore crystis sak.
 sik fellowny can þe kinge þan mak. 440
 & sene he mycht *nocht* be mycht
 oure-cum *christofore* þane, be slycht
 he thocht þane þat he wald

- til his wil gere hyme fald.
 Fol. 130 a. and, fore na thinge sa wele ma mane 445
 our-cume be slycht as ma womane,
 twa demycelis, þat 3onge ware,
 & of bewte had na pare,
 he gat—and ane vycena
 callyt þai, & þe tothyre aquila— 450
 & hecht to þame, gyf þai mycht wyne
 christofore, & gere hyme syne,
 þat he suld gyf þame Ineucht of gude,
 quhare-of to by þame clathe & fude.
 & þai hycht to do þat tyt, 455
 fore þai ware bordalouris parfyt.
 In presone þane stekit ware þai
 with christofore, quhare he lay;
 & þai fayndyt hyme with al slicht
 to syne with þame; bot þai ne mycht. 460
 christofore fore þame þane was rade,
 quhene he saw hyme sa hard stede,
 & vthyre helpe had he nane,
 bot al to god has hyme tane.
 dewotly þane fel he done, 465
 & knelyt, & mad his oracione
 al a quhyle, & sene rase,
 & þat [þa] wemane speryt has
 with stut vysage & aughtful spek:
 “quhat mak 3e heyre, quhat Is 3e sek, 470
 ore quhare-to are 3e hydyre brocht?”
 his vysage þan sa lycht þame thocht,
 þat þai ware rad, & sad in hy:
 “þu godis seruand, hafe mercy
 of ws, & kene ws how to trew 475
 In a god, in quham þu treuys now;
 sa throw þi techinge we ma wyne
 fra hyme fore-gewine of our syne.”

christofore þane þame prechyt sa,
 ore þai of þat place cane ga, 480
 þat þai ware redy fore to take
 bath payne of ded fore *cristis* sake,
 & opynly it tald but bad,
 þat þai ware *cristis* weman mad.
 & quhene þe kinge þe suthfastnes 485
 wyste, quhou þay *cristine* was,
 Fol. 130 b. gret ennoy he had in thocht,
 & gert þame sowne til hym be brocht,
 & sad: "is It suthte þat 3e
 þusgat has dissawit me, 490
 & has tane *cristis* lay,
 & lewit 3oure godis & 3oure lay?
 but delay 3e tel It me!
 fore I dowl wechit þat 3e be
 be *cristofore* in sorcery, 495
 þat has 3ou led in sic foly.
 bot be myn godis I swere 3ou til,
 my bydyng bot gyf 3e soñ fulfil,
 & sacrify our godis to,
 rycht as 3e ware wont to do, 500
 ded in hard payne 3e sal haf,
 to gyf ensampil til þe lafe."
 þane to þe kinge sad þai in hy:
 "gyf þu wil we sacryfy,
 gere þe streitis wele clengit be, 505
 & to þe tempil al cum & se,
 quhow þi biddinge sal be done!"
 & as þai bad, done was sone.
 In-to þe tempil þai com in hy,
 & lousit þare beltis spedly, 510
 & put þame sone a-bowt þe hals
 of þai maumentis þat vare fals,
 & gert þame tak sik a fal,
 þat þai brak in pecis smale.

þane to þame al stannand þer-by, 515
þis cane þai sa sorofully :

“gais & gettis þou lechis fele,
þoure brokine godis fore to hele !”

& quene þai tald to þe king
hale þe suth of þis tythinge, 520
out of wit nere he ȝud,

& bad þame þat by hym stud,
a gebet sone to gere ma,

& hynge þare-one aquila,
“& til hyre fete bynd in hy 525

a gret stane þat be hewy,
þat þir tyrandis ma drau in tvyn.”

þane his tyranis furth can ryn,
& did as he þaim bad in haste ;
& scho to god sa ȝald þe gaste. 530

Fol. 131 a. & syne hir cystyr vnena
his tormentoris he has gert ta,
& in a fyre, was wele gret,

þat nane mycht nere cum fore hete,
bath fete & handis bundyne faste 535

In þe mydis þa kest hyr in haste.
bot þe fyre na-thing hyre deryt—

þe grace of god hyre sa wel weryt.
þane wend þe king It had bene
sorcery, þat he had sene ; 540

fore-þi hyre hed he gert in hy
be strykinge of dilyuerly.

In gret hy syne gert þe kinge
christofore of presone til hyme brynge.

with yrne schorgis þan gert he 545

In [his] presens hyme downgyne be,
til hyd & flesche ware ryvine at anys,
& of hyme lewyte bot þe bare banis.

þane gert þe kinge ane helme tak,

& in þe fyre It red al mak, 550
 & one his hewid [it] sone gert do;
 bot It na hurtinge mad hym to;
 & eftyre gert þat fellowne fule
 of Irne mak a mekil stule,
 & *christofore* þare-one a-bone 555
 be bundine, & þare-one done
 a mekil fyre, & to gere It
 bryne, *be* kest in tar & pyk.

and 3et þat stule, be godis grace,
 vndir hyme as vax moltine was, 560
 þat to se was *selkuth* thinge,
 þat hym nocht deryt at brynnyng,
 bot hale & fere passit his way,
 as It had bene bot a play.

& þane þe fellone tyrand king, 565
 þat was sorofull of þis thinge,
 be-hynd his bak his handis bath
 til a gret stok gert bynd [hym] rath,
 & gert four hundreth knyghtis wicht,
 with bow & arowis sone þame dycht, 570
 to schot al hyme fore to sla.

bot quhene þai schot þare arrois sa,
 In-to þe ayre sa hangit all,

Fol. 131 b. þat nane hyme twechit, gret na smal,
 & nane grewit in ony thinge, 575
 ovtane anerly þe kynge,
 þat wend *christofore* had bene deide
 thru schot of arrowis in þat stede.
 with þat scornynge gret mad he;
 & sowne ane erow in þe ee 580
 hyme hit, & strak [it] owt quytlly,
 & made hyme blynd one þat party.
christofore louse þan of al band,

Come, & before þe king can stand,
 & sad: "tyrande, godis fa, 585
 to-morne, I sa þe, sall I slan ma
 ful endinge of myn *temporale* lyf,
 þat I haf led in-to mykil *stryf*.
 for-þi, quhene myn nek is in twa,
 sowne *eftyre* myn blud þu ta, 590
 & þare-wit*h* tweche þine ee in hy,
 & þu sal se sone clerly."
christofore furth þan haf þai lede,
 furth one to þe heding stade.
 þare he knelyt in gud will, 595
 þe ende of his lyf to fulfill,
 & mad his prayer dewotely;
 syne to þe basare sade in hy:
 "stryk of myn hede, bruthyre dere,
 gyf þu wil be *partenere* 600
 with me of þe lyf þat I ga to."
 þe basare, as he bade, can do,
 & strak his hewyde of in hast;
 & sa to god he ȝalde þe gaste.
 þe kinge tuk þan a lytil we 605
 of þe fresche blude, & vet his ee,
 sayande: "in name of Ihesu
 & sancte *christofore* I tweche þe nov."
 þane of þire wordis be þe mycht
 bath fare & clene he gat þe sycht. 610
 & alsa þane of godis grace
 of Inwart licht Illumynt he vas,
 as of *christofore* thru þe mycht
 he had gottyne ovtwart sycht.
 Fol. 132 a. þe kinge crystis treutht has tane, 615

587. and ful endinge.

588. myn t*int* lyf; but doubtful. *mykil stryf* is Horstmann's suggestion, and is perhaps right.

590. oftyre.

& al his kinryk, ore he fane,
 he gert trow in god werray,
 & al þe Idolis put away,
 & of þare templis kirkis made,
 fore god & fore *christoforis* sak sade, 620
 & commawndment gef strat þar-to,
 þat quha mysded, he ore scho,
 god ore *christofore*, þai sulde sone
 be tane & to þe dede be done.
 þe king sa godly wrocht þane, 625
 þat he be-come a haly mane,
 & now in Ioy he is *parfyt*
 with *sancte christofore*, & delyt.
 & god gyf grace ws sa to be,
 amen, Amen, *par* cheryte. 630

of þis martyre in-to þe glose
 In his preface sais Ambrose:
 "god to *christofore* gafe sic grace
 of vertuyse lare, þat in hym was,
 þat thru his lare be wertu 635
 of paianis he had gert trew
 aucht & sixty thousand but ma,
 & gert al *cristyne* treutht ta,
 & mony vthyre gud dedis dede
 thru syndry myraclis, þat he kyde; 640
 fore owt of bordale he brocht twa,
 vycenâ and als aquila,
 þat ware fede in þat fendis In,
 & lange tyme lay sollit in syne;
 bot he to god mad þame bowne 645
 of *martyrdome* to tak þe crowne,
 & send þame forow hym to hewine,
 with gret Ioy and angel stewine.
 & he ourcome tormentis sere
 ful hard, þat fore hyme grab[i]t were, 650

as to þe Irne hat wellande
 & þe fyre vndir brynnande,
 na þe hat helme of stele
 one his hede set, hurt hym na dele;
 \na ȝet foure hundir knychtis thra, 655
 ol. 132 b. al þat day schot hyme fore to sla;
 & ane arow done cane lycht
 & rewyt þe king of ane ee-sycht,
 þat of þe blod was heilit in hy
 of *christofore*, *martyre* mychty; 660
 of þai fele archeris als a knycht,
 þat of ane ee had tynt þe sycht,
 be a drope of þat haly blod
 of þat *martyre* gat sycht ful gud,
 & þat drope gaf hym grace to se 665
 rychtwyse treutht with hartly ee.
 & þis *martyre* in þat stede,
 quhare he resawit *temporale* ded,
 dewotely mad his vrysone,
 þat, quha-sa with deuocione, 670
 seand his ymage, prayit hym til,
 þat he þat day suld haf na Il,
 & specially fore sudand deide,
 & als fore al seknes remede,
 til al [þaim], þat in deide ore thocht 675
 hyme worschipsis ore honouris ocht.
 vitht þat al þai þat by stud nere,
 a voyce owt of hewine can here,
 þat sad: '*christofore*, mak þe bowne
 to cum to hewine & tak þe croune, 680
 quhare-of þu sal cronyt be.
 & god als has granttit to þe
 þi bowne, & forthyre grant he mais
 til al þat þe in honoure has.'"
 sancte ambroß makis lowyng 685

þis of þis martyr. bot I ne can fynd
of hyme þe dat in-to þe buk,
hou lang It was fra crist flesch tuk ;
bot I fynd þat he end can ma
In þe cite of lucya
of Iule þe xxv day.
& of hyme mare can I nocht say,
bot prays hym hartly fore to be
gud frend til al in necessite.

XX.—BLASIUS.*

Fol. 133 a.



Ere mene of sere intencione
to sancte blase has devocione :
sume fore Il of awne ore bane,
þat in þe hals mony men has tane,
& put has [bene] in-to parele als 5
fore thing þat hapnyt in þe hals ;
& sum men honouris hyme fore-thi,
þat þare gudis suld multiply ;
& sume men gud opunyone
has, þat til honoure hym are bone, 10
suppos þai wat nocht certainly
quhat man he was. þare-fore I,
þare gud opunyone to eke,
set me ryght besyly to seke
quhat man he was & of quhat land, 15
til at þe laste þat I fand
of hyme in-[to] þe "goldine legende"
bath þe begynnyng & þe ende,
as I sal here vndo 3ou to
but ony ekine set þare-to, 20
as in sentence mare ore les.
fore þis blase sa debonare was
& haly, þat þe cristyne mene

1. The capital is wanting.

* The title is simply Blaß ; in the index it is Blasius.

[pat] In sebast ware dwelland þane,
 of capadose, his land in til,
 mad hyme byschape aganis his wil.
 þe sammyne tyme dyoclyciane
 fore godis sak slew mony ane,
 sparand nothyr mane na wyfe
 þat he wyst led cristine lyf;
 to cristine treutht sik sa was he.
 & as I sad, of þat cunctre
 suppos sancte blase byschape was,
 fore dout of dede zet nocht-þe-les
 til wyldernes he went alane,
 fore dout of dyoclyciane,
 & þare in-to [a] wasty stede
 heremytis lyf wel lang he lede,
 quhare vthyr lyfyng had he nocht
 bot as þe foulis til hym brocht.
 þare-of wele he was content
 & t[h]ankit god þat he hyme lent.

Fol 133 b. a kryk in-[to] a crage he hade,
 & þare his dwelling has he mad,
 quhare wyld bestis our all
 Ilke day [come], gret & small,
 þat in þe forest rest can ta,
 hart & hynd, da & ra,
 to conford hyme, þat anerly
 dwelt in þat hole; bot nocht-fore-þi
 þai wald nocht lef his mansione,
 til he gaf þame his ben[y]sone.
 & gyf It hapnyt ony of þa
 ony seknes fore to ta,
 til hyme fore helpe It vald sek,
 as to þe leyche dois þe sek,
 & stil wite hyme þare abad,
 til It gat þat It socht had.

32. as he sad.

52. b[ea]nsone.

of þat cunctre þe president
 til huntyne has his knyghtis sent. 60
 & quhene þai al a day had socht
 In þe wod, þa fand rycht nocht,
 to of chans þai come nere by
 þe place quhare sancte blase can ly,
 & þare gret multytud fand 65
 of wyld bestis one þam gowand.
 of þe quhilkis fore þa mycht nane
 sla, abaysit þa past hame,
 & tauld þe lord quhow þa fand
 a man in-[to] a kryk sittand, 70
 & hyme before sa gret plente
 of wyld bestis farly wes to se,
 & sad [þat] þai mycht nane of þai
 fore þat man nothyre tak na sla.
 þane send he ma knyghtis þam with 75
 to hwnt in-[to] þat sammyn fyrth,
 & bad, gyf þai þat man cuth fynd,
 ore vthyre folk, þai suld þam bynd,
 & bryng to hyme but delay.
 & went þai furth one þare way. 80
 bot or þai come, þat ilke nycht
 Cryst aperyt to blasis sycht,
 & sad: "ryse & mak me oferand!"
 & be þat blase can vndirstand *
 Fol. 134 a. [þat he sowne was to tak 85
 þis warldis dede fore cristis sak.
 sowne come þane [þa] knyghtis in hy,
 & bad blase þat he spedly
 suld pas, & hyme-self present

89. presone.

* Foll. 134, 135 are missing from the MS., and have been for many years. What follows in brackets is supplied from the uncorrected transcript in the University Library, Cambridge.

to þare lorde, þe presydent. 90
 —þane answeryt he with glad chere,
 & sad: "welcum, myne falowis dere I
 be prewe of þou rycht wele I se,
 þat crist has [had] gud thocht one me."
 þane he rase & ȝud his way 95
 with þame, & þame prechyt ay
 crystis fa be myraclis wrocht.
 þane fore his halynes hyme socht
 a womane, & fand hyme in þat sted,
 & brocht hyre sone in poynt of ded; 100
 fore of a fesch oure his hals was gane
 al onpersawit a gret bane.
 rycht pituysly þane cane scho gret,
 & [set] hyre sone be-fore his fet,
 & prayt hyme fore cristis sak, 105
 þat he hyre sone hale wald mak.
 Sancte blase one hyme þe hand cane lay,
 & to god þis cane he pray,
 þat he suld hale be of þat Il,
 & al vthyre þat prayt hyme til, 110
 & of ony vthyre seknes als
 þat grewit þame in þare hals.
 þane rase þe chyld & a-va cane ga
 as he had wittine of na way.
 & als sancte blase passit furth his way, 115
 a powre womane cane hyme say:
 "godis seruand, I pray þe
 þat sume helpe þu wil gyf me
 þat, bot a gryse, had gud nane,
 & þat a wolfe has fra me tane; 120
 þe quhilk fore god I pray þe sane,
 þat hyme þu gere it bryng agane."
 þane sad he: "wyf, be nocht grewit,
 fore god sal mak þe be rele[v]yt."

102. onfewe hert.

113. gane ga.

with þat þe wolf þe gry[s] [has] brocht 125
vnhurt & vnskathit owcht.

Fol. 134 b. þane entryt in-[to] þe citte
þe knyghtis þat hyme led, & he,
& sone of hyme has mad present,
or þai fane, to þe presydent, 130
þat commawndyt þame but bad
þat to presone he suld be had.

sancte blase before hyme, he cane say :
“welcume, gud blase, welcume ay,
& al-wais mot þu lef in blyse, 135
fore frendis til oure godis þu Is!”

þane blase sad hyme : “[In] Ioy þu be,
þu nobile prince of þis cunctre!
say nocht of godis, bot of god,
fore þat word afferis ay be ode, 140
na nane sic suld mene godis mak,

—þat suthfastly are fendis blak
and sal be brynt in lestand fyre,
& þare serwandis in-to þare hyre.”
þe presydent þane was [ful] wrath, 145
& bad his knyghtis tak hyme rath,
& fyrst with stawis sare hyme dyng,
& syne in presone als hyme thryng.

—þane sad hym blase with stur clere :
“certis, þu art a foule, but were, 150
þat thru þi paynis trewis now
fra god verray to gere me bow,
þat confortis me & strinthis sa.”
þe knyghtis þane hyme dang but hone,
& bundyne has in presone done. 155

þe powre wyf þane, quhene scho hard
quhou fellely þai with blase ferd,
þe gryse þat þe wolf rewit hir had,
scho tuk & slew but abad,

& hyme til þare-of scho be-socht, 160
 & bred & candil has als brocht,
 & to þe presone, quhare sancte blase
 was, þis brocht scho has.
 & he þar-of gret thank cane ma
 to god, & to þe wyf alsa, 165
 & þare-of 3et as his will;
 & syne þe womane sad he til:
 "euire-ilke 3ere a candil ta,
 & þare-of offerand to me ma
 In-to þe kyrk þat sowne sal be 170
 Fol. 135 a. Halowit in the name of me;
 & þu gud prosperite sal haf
 þare-eftyre, & al þe layf,
 þat me honouris with wax ore offerand,
 quhene-euire þai be & of quhat land." 175
 & to þis wyf fel as he cane say.
 eftyre þat þe presydent
 sancte blase til hyme gert [present],
 & hyme cane flesche, & mak tysyng,
 fore to fore-sak crist his kynge, 180
 & til enclyne fals godis till;
 bot he mycht neuir wyne his will.
 & quhene he schaw he wald nocht
 lof his godis, na of þame rocht,
 he gert his knychtis but pyte 185
 hang hyme wele he one a tre,
 & gert þame keme his tendir flesch
 with Irne camys, til al was
 rewyne of til þe banis bare;
 syne tuk hyme done, þat was sa sare, 190
 & gert hyme in presone bynd.
 sewine wemane come þane hyme be-hynd,
 folowand þe way þat he 3ud,

165. wolf alsa.

177. fore eftyre.

179. & he cane.

187. kene his render.

192. sowme.

gad~~er~~and þe dropis of his blud,
 & as gret relyk þat blud mad— 195
 sic hope in god & hyme þai had.
 þe presydent, quene [he] herd þis,
 owt of his wit nere gane is,
 & bad þame þai wemane tak,
 & strenge þame sacrifice to mak. 200
 & þai til hyme answerit sone:
 “gyf þu wil re[uerens] be donê
 to þi godis in opine sycht
 be ws, þat sal ws þare-to dycht,
 gere bryng þame to þe locht, quhare we 205
 ma wesch ws & clene be,
 to mak clenly oure sacrifice
 to godis, þat [þu] sagat pryse.”
 þe presydent was þane rycht blyth,
 fore he wend þai wald do alswith 210
 as þai sad. fore-þi ilkane
 he gert his godis owt be tane,
 & haf þame to þe vatyre-syd,
 Fol. 135 b. þat was ferly depe & wyde.
 þe sewine wemane þane, ore þai stynt, 215
 Ilkane a god in hand has hynt
 & keste þame in þe watir depe,
 & sad: “it nedis nocht to seke
 þame, gyf þai godis be,
 fore þare mycht here sal we se.” 220
 & quene þe presydent þis harde,
 as wode of wit hale he ferde,
 & strak hyme-self in-[to] þe face,
 sayand to þame þat by hyme was:
 “quhy thole 3e þame oure godis tak, 225
 & þis to kast þame in þe lak?”
 his ministeris answert hyme,
 þat þai with falset & with gyne

had hyme disawit, & þame als;
 fore nane wald treu þai had bene fals.
 þe wemene answert þat quhill,
 þat "suthfast god tholis na gyle;
 bot, had þoure godis suthfast bene,
 þai had persawit wele & sene
 þat we wrocht fore to do þame il."
 þe presydent with fellone will
 gert melt leyd in fusione,
 & gert clammys lad by done,
 & sewine hawbrekis red brynnand,

one vthyr half sewine sarkis schene
 he gert lay a-pone þe grene,
 & sad: "wemane, awysis þow
 quhilk of þyre twa þe wil tak now:
 othyr þir sarkis tak þe lo,
 & honoure to oure godis do,
 ore ellis þe hawbrekis & þe lede
 & Irne clammys to þe ded!"
 & of þa wemane sewine, ane
 þe sewine sarkis vpe has tane
 & slang þame in þe fyre in hy.
 þane had scho childer twa hyre by,
 þat sad til hyre: "modir dere,
 lew us nocht be-hynd þe here,
 bot fil ws now with swetnes
 of hevynnis blyse þat sal nocht cese!"
 þir wemene þane þe presydent,
 fore he ne mycht change þare entent,
 nakit one treis gert hangit be,
 & þare flesche rywine, þat he mycht se,
 with Irne kamys to þe bane.

Fol. 136 a.

244. þine.

248. & of þat.

253. lewis.

254. switnes.

258. g

* A verse is here wanting.

bot of þare flesch blud rane nane,
 bot fore þe blud þe mylk owt rane.
 to þame sa noyt ane angel þane,
 to confort þame, come of hewyne,
 —& sad to þame with swet stewine: 265
 “haf 3e na dred, myn cisteris dere,
 bot beis confort & makis gud chere!
 fore wark-man, þat cane wele be-gyne,
 & mak gud end, ore he blyne,
 fore his wark sal haf warysone 270
 & of his master benysone.”
 þane ordenyt þe presydent
 to put þai sewine to gret torment,
 & in þe mikil fyre þai made,
 he gert þam castine be but bade. 275
 bot þat fyre be godis grace
 sa sodandly þane slokit was,
 þat payne of It nane felit þai.
 þane cane þe presydent þam say:
 “dois a-way 3oure sorcery, 280
 & til oure godis al-mychty
 mak sacrifice, as 3^e suld do!”
 þane with a woyce þai sad hym to:
 “þat þu begonnyne has, fulfill!
 fore god has callit ws hym til, 285
 til bruk with hyme þe blyse be-one.”
 þe tyrande sentence gaf þan sone
 to stryk þare nekis þare in twa.
 bot quhene þai þat payne suld ta,
 one þare kneis þai set done, 290
 & þis mad þare oracione:
 “lord god, þat of þi gret mycht
 fra merknes ws has brocht to lycht,
 & sacrifice of ws wil make,
 In pece oure saulis nov þu tak, 295

265. þane.

278. feld þai.

285. callit hym ws.

& send ws to þat lifand lyf,
 þat we haf ȝarnyt in þis stryf!"
 Fol. 136 b. basaris þane þare hedis of strak,
 & þare saulis god cane tak.
 quhene þis was done, þe *presydent* 300
 gert sancte blase [be] til hym *present*,
 & sad til hyme: "quhat is þi *thocht*?
 wil þuoure godis honoure ore *nocht*?"
quod he: "tyrand, wit þu wele
 þat I þi manauce dred na dele; 305
 fore-þi do one quhat-[sa] þu wil,
 my body here I gef þe til."
 þe tyrand þane gert bynd hym fast,
 & in a depe locht hyme cast.
 bot god hyme losyt, & he in hy 310
 ȝed one þe watyre as on land dry,
 fra he þe cowrs on it had mad,
 & þare dwelt, & lange abad,
 & one þat folk lowd *cryte* he:
 "gyf ȝoure godis werray be, 315
 In þare name cumis to me now;
 In þame þane I sal als trew."
 þane of þat folk of il lyf
 ȝede in þe locht sexty & fyfe,
 gyfand þare godis treutht to 320
 þat þai, as he dide, suld do;
 bot sodanly þai drownyt al,
 & ferlyand mony how þat suld fal.
 þane ane angel lichtit done
 fra hewine, & sad in swet sone: 325
 "dere blase, cum þine of þat layk,
 & crone of *martirdome* to þe tak
 In hewine, þat is derly mad!"
 þane blase to þe land but bad
 Come, & sone þe *presydent* 330

gert hyme before hyme be present,
 & sad til hyme: "has þu ȝet tho^{cht}
 oure godis til honoure ore no^{cht}?"
 sancte blase sad til hyme þane:
 "waful wreche, þe byrde wele kene 335
 þat fals godis I honoure nane
 þat are mad of stok ore stane."
 þane bad þe tyrand, men suld ta
 sancte blase & strⁱk his hed hym fra.
 & he to god mad thankyng 340
 þare-of, & þis mad praynge:
 "lord Ihesu, fore þi gret powste
 Fol. 137 a. my bowne, I pray, þu grant to me
 þat, quha-sa-euire in þare throt
 seknes has, awne ore mot, 345
 ore ony kyne perplexite,
 ore ony vthyre Infyrmyte,
 or ȝet at me succure wil seke
 þare bodely gudis fore til eke,
 & menskis me with þare offerand, 350
 with candel or mes, ore prayand—
 lord Ihesu, fore þi mykil blyse,
 at myn request grant þam þis,
 þat gud & goldinck þai ma haf
 with hele, gyf þai þare-ef^{tir} crafe." 355
 a woice of hewine þan, erand al,
 on sancte blase swetly can cal,
 sayand: "to god þu art sa dere,
 þat he has tyd þe þi prayere,
 & ȝet wele mare sal gyf al þai 360
 þat of þe mencione wil ma."
 þe basare þan, ore he stynt,
 a scherand swerd has he hynt.
 þe hed he strak fra þe hals
 of blase, & of þe chyld^{ir} als, 365

þat I haf tald be-fore of here,
 one þe thryd day of februarē
 thre hu[n]dyre ȝere auchty & aucht
 fra Ihesu crīste oure flesch had laucht.

. *

als wysly helpe me hyn to twyn
 but schame, det, ore dedly syne.

370

* Two or more verses are here wanting.

XXI.—CLEMENT.



O translate is myne entent
 þe haly story of clement,
 þat at name had worthily;
 fore he was al ful of mercy;
 & in his ded he was *rycht* wyse, 5
 & in his word þat al dewice,
 & rype in *conuersacione*,
 & mek in *contencione*.
 & of sere I haf herd tald,
 þat wedyr & wynd he has *in* wald— 10
 fore-þi dewot til hym suld be
 þai þat saylis to þe se—
 & was *cumy*ne of nobile kine
 of rome, þat Ilke towne *wit*-In.
 & his *fadir* faustidyane, 15
 & his *modir* mantydyane
 ware callit, & his brethire twa,
faustinus & *faustus* alsa,
 þane borne bath one a *nycht*,
 & fully & fayre to manis *sycht*. 20
 þus weman was of sic bewte
 þat it was *wondir* fore to se.
 fore-þi hir husbandis bruthyre
 hyre lufit mare þan ony vthyre.
 bot his *ȝarninge* scho ne wald fulfil, 25

1. The capital is wanting.

22. is was.

23. his.

na get hyre husbände tel It til,
 fore dowl of fede betwen þam twa.
 þarefore scho hyre awysit swa,
 þat fore a quhile scho wal[d] gang
 & dwel vthyr folk amang, 30
 til þat hyre mach had forȝet
 Is foly þat he one was set.
 fore be withdrawine of access
 Is slokit oft sic wantones.
 fore wantones makis ȝouthed wod 35
 thru plesand & wantōn fud.
 fore-þi scho thoȝt þat hyre Absence
 aganis foly suld mak defence.
 þane, hyre purpos to fulfill
 & gere hyre man content þare-til, 40
 scho sad, þat scho had sene a syȝt
 þat hyre disesit al þat nyȝt,
 & owt of mesure mad hyre rade,
 bot owt it to tel dowl scho had.
 hyre husband sone but delay 45
 bad til hyme scho suld it say.
 "sir," scho sad, "me thoȝt, to me
 aperyȝt a man awful to se,
 þat bad I suld my barnis twa
 tak, & of þis cunctre ga, 50
 & be þare, til þat he
 to cum agane lewit me;
 bot I dyd þat, þai & I
 suld peryst be soroufully."
 þane scho gret one hym so sare, 55
 & he, þat luffit na thing mare
 þane hyre, to content hyre sone,
 he sad: "deme, It mon be done.
 I wil þat þu þe redy make,
 Fol. 138 a. & a gret menȝe with þe take, 60

26. husbandis.

33. fore to be.

& þi twa twyʒnis als with þe,
 sene þat It mone nedly be.
 & oure þe se til Athenas,
 gyf fortowne wil, I red þe pas,
 & gere þe barnis gang to layre; 65
 fore science habundis þare."
 þane was scho fayne & hyre mad
 redy sone but mare a-bad.
 & he held witr hyme at hame
 his ʒongest sowne, clement be name, 70
 þat þat tyme was fyftene ʒere,
 to confort hyme in sic myster.
 þane to se matydyane
 witr hyre barnis he wais has tane,
 & schipyt, & raysit sale one hycht, 75
 & saylit furth, til one a nycht
 þai brak one a grak, þat lay
 hyd in þe se, nere þe day.
 sa hapnyt þat matydyane
 was castine to þe land alane; 80
 & hyre barnis, hyre vnwitand,
 til It was day, ware fletand
 one a burd, & sawit ware,
 as I sal tel ʒow forthyrmare.
 & þe modir, quhene It was day, 85
 bath hyre barnis þat myssit away,
 hyre-self had castine in þe se
 na-ware scho trewit þai suld be
 castine to land, þat scho mycht haf
 þare ded boydis fore to grawe. 90
 & quhen scho sykyrly has sene
 þat þai away [war] quhyt & clene,
 scho goulyt, & grat, & rawe hir hare,
 & dang hyre body & face bare,
 & witr hyre tethte hyre handis bat, 95
 þat rewth was to se hyre stat.

na confort wald scho nan tak,
 þocht sere weman come fore hyre sak
 hyre mykil sorow til a-mese,
 þat tauld how þame hapnyt wes 100
 of frawart fortune als mykil & mare;
 bot þai cuth nocht keyle hyre care.
 til at þe laste, to mend hyre chere,
 Fol. 138 b. a vedow has sad, stannand nere,
 quhow þat scho tynt had hir husband, 105
 þat ȝunge man was & awenand,
 schort tyme before a-pone þe se,
 fore maryne[r] rycht gud was he,
 & fore hyme sic doule had tane,
 þat housband wald scho neuir nane. 110
 with þat sum confort can scho ta,
 & vith þis wedou til house ga,
 & dwelt with hyre & wane hir met,
 syk as scho mycht with handis gat.

 sone eftyre hyre handis twa, 115
 þat scho had bittine, wordit sa
 vnhelful, þat scho mycht nocht swynk,
 na wyne with þame met ore drink;
 & þe weman, scho can vith dwel,
 In þe parlesy sa sadly fel, 120
 þat matydiane worthit ga
 to gat lyfing to þame twa;
 fore nothyre of þame had vthire gud
 bot þat þai thigyt to þare fud.
 & fra a ȝere was fully gane 125
 fra þe tyme scho come fra hame,
 hyre husbandis messyngeris wend
 til athenis hyre eftyre hend,
 as he þat wend scho had ben þare
 with hyre twa sonnoys at þe layre. 130

bot quhen þai come, þai nocht fand,
 na of hyre hard ony tythand,
 & come a-gane, & tald how þai
 had tynt þare trawale. but assay
 he wald gyf men mycht fere ore nere 135
 of hyre ony tything heyre.

new messyngeris send he sowne;
 bot, as þe fyrst did, þai haf don.
 þane was hyre husband ferly wa,
 & thocht þat hyme-self wald ga; 140
 & in gud ʒemsel lewit clement,
 & his self to schipe is went.

þane eftyre clement twenty ʒere
 dwelt at hame, & cuth nocht here
 of fadir na modir [ony] tythand, 145
 quhare þai be-come in ony land.

& in þe meyntyme he hym gaf
 to get sciens oure þe lawe,
 & þare-In sat sa hale his thocht,

Fol. 139 a. þat he þare-of wane þe locht. 150
 to wyt þane, ful besy was he,
 gyf þe sawle vndedly mycht be,
 & ʒed ful of[t] þane fore-þi
 to þe scule of phylosophy.

.

 scornand hyme, callit hym wod. 155

sa amang þame þis clement stud,
 & hyme sic questione can mowe
 In scornynge, his wit to proue:
 “quhy is þat a lytil fla
 has sex fete & wengis twa, 160
 & quhy þe gretaste camele
 has bot four, as we se wele?”
 til hyme sad sancte barnaba:

137. now messyngeris.

144. þat hame.

153. þame.

"þu ful, ethe ware answere to ma
 to þi questione, gyf suthfastnes 165
 had þe mowit; & neuir-þe-les
 It ware bot tynt wark þou to schaw
 þe cause þare-of, fore 3e mys-knaw
 of creatouris þe makere;
 fore-þi na wondir þocht 3e *etc.*" 170
 þane clement to þis word tuk kep,
 & hyd It in his hart sa depe,
 þat estyre [he] throw barnaba
 þe cristine treutht in hyme can ta;
 þe quhilk hym tacht sa þat he can ga 175
 to sek sancte petyre in Iuda;
 þe quhilk hyme taucht sa þat he
 of sawle trewit inmortalte.

symone magus þan was
 ful of fellowny & wikitnes, 180
 & had with hyme discypulis twa,
 viseta callit & aquila;
 þe quhilkis estyre a quhile sene
 lewit hyme, & to petyre sene,
 seand his falset, one þai paste 185
 & til petyre anerdit fast.
 At clement þan petir cane spere
 quhat kine he had, & quhat þai ware
 & he hyme tald, & nochit hyd,
 how til his fadir it betyd, 190
 & til his modyre & brethire fyrst,
 he tald hale, fore he best wyst,
 & sad þat gret hope had he,
 þat his modir in þe se
 Fol. 139 b. was drownyt & hyre barnys twa, 195
 & his fadir fore doule & wa
 he trewyt in þe se mysferde.

170. are.



& fra sancte petyre þis had hard,
 mycht nocht conteyne þane, but he
 —be-howyt gret fore [pure] pitte. 200
 þane fra þe land of amarabis,
 þat fra þine sex myle Is,
 ane Ile, come petyre, & tuk land
 with his dyscypilis, & þare fand
 matydiane. & alswa þare 205
 of glas twa mykil pelaris ware,
 fare & of sa gret hycht
 þat wondir was to se þe sycht.
 & as he stud one þam gowande,
 matydyane he saw thyggand, 210
 & sad: “weman, þu dois syne,
 þat thyggis & þi met ma wyne,
 & helpe þe be þi handis twa.”
 “sir,” sad scho, “It is nocht sa,
 fore of my knawine ded are mad. 215
 allace! gyf me drownyt I had,
 ore deyð in vthyre wyse!”
 þan sad petyre: “þu art nocht wise;
 wat þu nocht þare sawlis all
 þat þame-self slais, peryse sall?” 220
 “wyst I,” sad scho, “fore certanete
 þat sawlis ay suld lyfand be,
 ful fayne I wald myn self sla,
 þat I mycht se myn childir twa.”
 þane þe cause cane petir sperc, 225
 þat hyre cawit to ma sic bere.
 þane tald scho til hym al þe tale,
 as before 3e harde me al hale.
 þane sad he: “with me is lent
 a 3u[n]g man, callit to nam clement, 230
 þat tellis nere how þe same

208. be sycht.

216. drewnyt.

226. For *cawit*, Horstmann reads *m[o]wit*. The word is doubtful.

til his brethyr tyd & his dame."
 & quene scho hard þe tything tel,
 In swoning sone þare scho fel;
 bot quene scho hyr sprits gat, 235
 -gretand sare sic wordis scho spak:
 "I ame þe modyr of þat mane,"
 & til his fet scho fel done þane,
 & prayt hyme til haf pite
 Fol. 140 a. of hyr, & late hyr hire sone se. 240
 "gyf I," he sad, "þe til hyme schaw,
 þu mone dysimle þe to knaw
 hyme in þis Ile til we are,
 & mad ws bowne in schipe to fare."
 & sad scho hyme, scho suld do sa. 245
 & petyr hyr be þe hand cane ta,
 & hyr with hyme to schipe had,
 quene-at clement hyme abad.
 & fra scho was to clement brocht,
 contene hyr langare scho ne mocht, 250
 bot in hyr armys hym gat swith,
 -& kyssyt hyme ful mony syth.
 & quene he wend scho wod had bene,
 he schot hyr to þe erde in tene.
 þane sad petyr: "myr sowne clement, 255
 quhy has þu sa þi modir schent?"
 þat quene he hard his mastir tel,
 -gretand done one hyr he fel,
 & knew hyr sowne. þan bath can gret,
 & in armis vthyr can get. 260
 þane petyr fore hyr prayt sa,
 þat scho recouert hyr handis twa,
 & gert hyr þat lay in parlasy,
 þane til hyme be brocht in hy,
 & mad hyr sowne hale & fere. 265
 clementis modir þan cane spere
 of his fadir. þane sad he :

“dame he passit to sek þe,
 gane mare now þane twenty ȝere;
 bot neuir of hyme can I word here.” 270

quhene scho hard þat, scho sychyt sare,
 & sorow þare-of scho had & care;
 nocht-[þane] ȝet confort scho hade
 of hyre sowne þat [scho] sa fundyn had.
 & in þe mentyme vyceta 275
 & his brothyre aquila,

fore ferly abaysit ware þa,
 & lyk sic wordis þai can sa:
 “a god, þat al has fore to stere,
 quhethyre It be suth þat we se here?” 280

quod' petyre þane to þame sone:
 “ȝa, suthfastly al þus Is done.”

þai fretyt þar facis þane
 Fol. 140 b. fore ferly, & þis spek be-gane:
 “& we faustinus & faustus 285
 are, þat oure modyre wenis þus
 ware peryste.” & rycht þane þai twa
 þare modyr cane in armis ta

& kissit oft. & [þane] sad scho:
 “quhat may þus be so, petyre, lo!” 290
 sad [he]: “þire are þi sonnys twa,
 faustinus & faustus alsa;

þe quhilk þu wend lang tym sene
 bath drownyt in þe se had bene.”
 & quhene þe modyre þis has hard, 295
 as wod of wyt nere scho ferd,
 & fel in swonyng in þe place,
 & sad, quhene scho recoueryt was:

“myn dere sonnys, I pray ȝow
 tellis me quhow ȝe chapyt now!” 300
 sad þai: “quhen þe schipe wes brokyn,
 one a burd þane are we lopyne,
 þat one þe ways ws bath bare,

til þare come in þe sithware
 Reueris sayland & ws fand, 305
 & tuk ws In, & brocht to land;
 & til a wedo, callit Iustine,
 þat honest was, þai sald vs syne;
 & scho changit oure namys in hy,
 & fosterit ws rycht teyndirly, 310
 & als hyre sonnys sat to layre,
 wel tacht in artis til we ware.
 þane al oure besynes in hy
 we set in-to phylosophy,
 & drew syne to symon magus, 315
 þat fosterit was & fed with ws;
 bot his fals-hed, quhen we had
 persawit, we lewit hym but bad.
 & syne, as god wald, thru þache
 printese to petyre mad ware we." 320
 quhene scho þis hard, scho vas glad
 þat hyre barnis scho fundyn had.

thane one þe morne petir can ta
 clement, vyceta, & aquila,
 & passit til a priue place, 325
 quhare he wend na man was,
 quhare he & þai mare dewotly
 mycht mak þare prayere Ithandly.
 Fol. 141 a. & quhene þai had in prayere bene
 a quhyle, ane ald man haf þai sene, 330
 honest but powre wes he,
 & semyt gudman fore to be,
 þat sad: "I haf pite of þow
 þat semys wele þat erris now,
 wenand þat ȝe wel do perchance; 335
 fore nothyre god na purwiance,
 na ocht quhare-In meñ suld affy,

bot chance ore fortune anerly
 & þe course of man's gettynge
 wyrkis al, & ellis na thing, 340
 as be my-self wele prouit haf I,
 as man wele tacht in metaphesy.
 erris nocht þare-fore, I 3ow say!
 suppos þat Ithandly 3e pray,
 sic fortune sal 3e haf nedlinge, 345
 as was 3ow tal3et in 3oure getting."

thane clement til hyme dressit his ene,
 & thocht before he had hyme sene.
 & gret disputacione cane ma
 bath clement & his brethyre twa, 350
 as sancte petyre, þare master, bad,
 agane þat ald, with resone sad
 & argument mad rycht playne,
 þat pwruiance was al certane.
 & quhene of eld fore reuerence 355
 þai callit hyme fadir, in defence
 of argument þat he cane ma,
 til his brethyre sad aquila:
 "quhat nedis ws fadir hym to cal,
 sene in mawndement we haf al 360
 one þis erde fadir to cal nane."
 3et þane hyme-self sad, ore he fane:
 "fadir, tak it nocht dysesfully,
 þat my brethyre blamyt haf I,
 fore þat þai fadir callit þe; 365
 fore in contrare bydyng haf we
 In erd ony fadir to call."
 þat stud a-bowt, þane lucht al,
 & sa dyd petyre & þat auld,
 þat aquila nedly wit wald 370

342. methraphesy.

362. fadir.

356. & defence.

365. callit he.

quhy þai lucht. & clement in my
 sad: "þare-of þu has na ferly;
 fore nemand fadir þu did it
 quhare-of wthyre þu has wyt."
 þane answer til hyme aquila: 375
 Fol. 141 b. "forsuth, I ne wat gyf I did swa."
 quhene þai dysput had lang quhil
 of powruiance, þat ald can smyle
 & sad: "pourwiance I cuth trew,
 gyf ne ware myn inwit now 380
 lettis me to grant þare-til.
 & quhy? 3e here [sal], gyf 3e wil;
 fore of my-self & [of] my wyf,
 þat I haf lowyt as my lyfe,
 þe gettyne kene I wondir wele, 385
 & it þat gottine [is], ilke-dele
 as talzet is mon be but were:
 as 3e þe suthfastnes may here.
 fore thru þe playnyt þat regnyt þan
 hyre worthit be ane Il wemane. 390
 fore-þi excusyt haf I
 hyre of þat wordyt be nedly.
 fore quhene hyre fadyre can hir get,
 In sic wyse war þe planetis set—
 mars with wenus in þe myd, 395
 & þe mone, as þane be-tyd.
 In heldyne was of martis house,
 & in þe bowndis of saturnus;
 & of þe planetis sic mellynge
 In þe tyme of engendryng 400
 gerris weman do adultery,
 & by þare serwandis fore to ly,
 & in pylgrymag to pass þe se,
 & quyle in watyre drownyt be.
 & of my wyf þis case þane fel, 405

372. farly.

398. saturnys.

þat cane hyre *with* hyre serwandis mel,
& schame *with* parel eftyre dred.

þarefore of þe land scho fled,
& peryst syne in to þe se.

fore, as my bruthyre tald to me, 410
scho wald haf hym gert *with* hir play,
bot þat fore he sad hyre nay,
hyre awne serwand scho tuk *in* hy,
fore to slak hyre gret foly.

& schow was *nocht* to blame sere, þo 415
genesis þat gert hyre do."

& 3et of hyre, þat he sa lowyt,
he tald a dreme, quhou scho *controvit*
& gat fra hyme leyf to pase

Fol. 142 a. with hyr barnis til Athenas, 420
& peryst syne in-to þe se,
& how þat eftyre folowit he.

ande quhene his soʒnis herd þis tale,
þai wald haf ruschit one hym hale,
na ware þat petyre latting mad, 425
til þe tyme þaim lewyte he had.

þane sad petyre: "gyf I bryng þe
þi wyf quhyk, þat þu ma se,
þat neuir dyd *with* hyre body myse,
wil þu renunce to geneß?" 430

quod he: "as It ma *nocht* be,
þe thing þat thu has sad to me,
rycht sa impossible thing is,
þat ocht be done but genesis."

þane sad petyre: "lo now here 435
þi soʒnis thre, hale & fere,
clement, faustinus & faustyne!"
þe fadyr þane strynth cane tyne.

In swonyng þane he fel flat brad,

fore þe gret Ioy þat he had ; 440
 & his soornis one hyme cane fal,
 —& kysst hyme, & dred wíth-all
 þat he þe lyf suld halely
 tyne. bot he reconerit in hy,
 & gat one fet, & speryt all 445
 hou þame betyd [had] gret & smal.
 þane sat þai spel one hend, & tald
 hale þat awenture to þat alde.
 sone come his wyf, & speryt þane :
 “quhare is my dere lord & my mane?” 450
 þane as scho þus cryt & gret,
 hyre sudanly has he met,
 fore Ioy, & hyre in armys racht,
 & hyre enbrasit wíth al hís macht,
 as lyffaris þat had bene in-twyne, 455
 til ese þare hartis cuth nocht blyne.
 & as þai þus to-gydyre ware,
 wenand þai coueryt had þare care,
 ane come & tauld, apyenene
 was cumyne als & aunbione, 460
 þat dere ware to faustyniane,
 & in þe towne had Inis tane
 wíth symone magus. & þane he
 Fol. 142 b. sone passit þame to se,
 & lewyte þe laf wíth petyre stil, 465
 til he suld cum agane hyme til,
 & passit til his freyndis twa,
 þat eftyre his come gret Ioy can ma.
 na he had nocht wíth þame ane houre
 bene, quhene fra þe emperoure 470
 til antyoche was send men sere,
 fore [al] wechis til Inquere,
 & þat enchanmentis cuth ma,
 & sic folk to tak & sla.
 þane symone magus, þat sare dred 475

to be fundyne in þat sted,
 of his vysag þe lyknes
 In faustyniane he gert *emprefß*,
 In lyknes of hyme, [sa] þat he
 fore syk a man suld takine be 480
 & slane, fore þat his soʒnis twa
 to sancte petyre sene cane ga.
 & sone eftyre þis was done,
 he fled of þe land alsone.
 & fawstyniane *neuir*-þe-les 485
 persawit *nocht* þe lyknes,
 þat at fals man, quham-of I mene,
 bot come a-gane, as *nocht* had bene.
 & þare was nane þat hyme saw,
 þat fore faustyniane can hym knaw, 490
 ovtane petyre, þat na tryget
 mycht dyssawe, na 3et falset.
 faustyniane, wenand þat he
 with his *resawit* suld wel be,
 gud semland mad hyme hamly; 495
 & þai agane dyspytuisly
 warnand hyme witerly but wen
 þat symon maguse he had ben.
 þane sayd he: "quhat aylis 3ou
 me to refuse & wary now, 500
 & I 3owre fadyre & 3e fle me?"
 þane sad þai al It mycht *nocht* be:
 "fore symon magus we þe kene,
 þat dissawis mony meñ."
 þane faustyniane but mare 505
 his wikit fortune *regratit* sare:
 "allace me wreche!" can he say,
 Fol. 143 a. "me wyf & barnis knew þis day,
 & þis sammyne day refusis me!
 sa þat in hart I mycht *nocht* be 510

glad na blith in sa mekil tyme,
 na esit *with* þame suld be myne."
 quhene þis his wyf herd, scho *can* rare
 sorrowfully, & rawe hyre hare,
 & hyr barnis gret sa Increly,
 þat quha-sa þane had bene by,
 þare mekil sorow fore til se,
 of þame suld haf had pyte.

515

thane, þare gret sorow til ames,
 petyre þame tald how It was
 hapnyt til hyme, & þe cause quhy.
 þane tuk þai confort al in hy.

520

In antyoch, ore þis befel,
 þis symon magus cane dwel,
 & al þai folkis dyssawyt Il
with þe fals layre he taucht þam til;
 fore þai ful wele wend bedene

525

at a prophet he had bene;
 & ay he lakyt in al thing
 sancte petyre & his sermonyng,
 sayand he was ane enchantore,

530

a wech and a *trigetouyre*;
 & sa forsuth has hyme defamyt,
 & his name to þe puple blamyt,
 þat þai wald ryf hyme *with* þar tetht;
 fore to gere folk ere, it is ful eth.

535

fore-þi to faustyniane
 petyre one hand syk spech has tane:

"for-þi þat þu art sa lyk now
 to symon magus, I wil þat þu
 til antyoch pas in hy,

540

& excuse me þare opynly
 of It, þat symone sad one me,
 fore þai sal wene wele þou art he,

& prech þe contrare opynly
of It he sad falsly ;

& say þat þu has falsly leyt
In al, quhare-of þu me [has] wreyt ;
& say to þame, þat, gyf euirmare
of me þou prech þe contrare,
þat þai in þe trew neuir fra þane,
bot hald þe as a wikyt mane.

550

Fol. 143 b. & in þis vyise quhen þu has done,
til antyoch I sal cume sowne,
& þat fals fygyre fra þe tak,
& in þi state I sal þe mak."

555

faustyniane passyt one sone
&, as petyre bad, has done ;
& in þe mydis of þe towne
þis be-gane he to sermone :

560

"I grant til almen þat here, þat I,
symon, has leyt, wyktyly,
[þat] callyt petyre trigetoure,
dissawoure fals, ore enchanture ;
bot he fore al saul-heyle is send,
rychtwis treutht til amend.

565

þare-fore playnly I consale 3ow,
þat in hyme al hale 3e trew ;
& gif 3e ne do, trewis at 3e
& 3oure towne confundit sal be.

570

& gif It hapnys euirmare
þat I cume aganis þis lare,
I mones 3ow 3e trew nocht me,
bot hye gere hang me one a tre."
þane throw þis sermon þat he mad,
gret luf to petyre þe folk had,
þat gret defowle to hym had done
before. with þat come petyre sone,
& fore faustyniane cane pray,
& his dyffourmyng put away.

575

580

þane al þe folk of þat cite
 of petyreis come ful glad can be,
 & *with* ful gret honoure hyme met,
 & als in byschapis set hym sat,
 & askit *pardone* of þe syne, 585
 þat before þai did hyme In.

& al þat euire ware sek ore sare,
 til hyme ware brocht in þat syhtware;
 & be his prayere gret & smal
 of þare seknes ware waryst al. 590
 þane be his lare in dais tene
 of weman, barnis, & of mene
 twelf thousand wane he þar & mare,
 to godis baptysme gert þam care.

thane, quhene þis [symon] magus herd 595
 how *with* sancte petir þe puple ferd,
 ydyr he come, & sad þame al :

Fol. 144 a. "I haf ferly quhow þis ma fal,
 þat 3e haf lewynt hale myn lare
 quhare-in 3e sa *parfynt* ware, 600
 & now resawis with honoure
 petir, þat fals trygetoure,
 & namely sene I fore-bad 3ou,
 til hyme, ore to his lare to trew."

þane answert al þat þare was, 605
 & sad til hyme in gret wodnes :
 "þu art a wondir bysnyng beste
 til ws al, mast and leste,
 for thre dais passit are noch
 sene þu sad [þat] þe forthocht 610
 a-gane hyme þat þu had done,

& now *perwert* ws wald sa sone,
 & as þu presis þe *with*-al
 fra our saule-heile to gere ws fal !"
with þat al schot sone one hyme, 615
 þat was þare, mare & myne,

& huntyt hym owt of þare towne
 with slandyre & confusione;
 & [sa] þe traytoure, I of tel,
 In-to þe gryne he mad, syne fel. 620

off þis matere now no mare I tel,
 bot to þe story twrne I sel
 of sancte clement, quham[~~e~~of] here
 to tret [I] tuk myn matere.
 fra þine to petyre þis clement, 625
 til in his lyf he was present,
 empleysit wele in godis serwice
 In althing, at al dewise.

þat, fra he had to rome regresse,
 & wyst þe tyme cumyne was, 630
 þat he suld thole fore cristis sak,
 clement his successoure can mak,
 fore to gowerne haly kyrk,
 & in to godis corne to wyrk.

þane eftyre sancte peteris ded, 635
 clement wysly tuk rede,
 þat he wald nocht next petir be,
 na be ony way consent wald he,
 þat Ihesu cristis patronag
 succed suld be harytage, 640
 na ony pape suld of his wil

Fol. 144 b. mak ony man succed hyme til.
 þarefore to lyne fyrst sted gaf he,
 & to clet syne, pape to be.

bot opunyons ware sere, 645
 quhethyr þire twa papis were,
 or þe papis sted-haldande;
 bot I dare nane of þame warand.
 bot 3et ware þai worth bath nocht-þan

620. gryne.

623. of sancte thomas quham here clement.

629. fra rome.

to be wrytine *wit* haly mene. 650

bot eftyr þir twa war dede,

clement succedit in *peteris* sted ;

for*e* Iow, sariazine, & *cristine* man

In þare degre lufit hyme þane.

& of þe *regioñis* ilkane 655

þe pow*e* men gert he wryt be nam ;

for*e* he tholit nane subiet be mad

to beg, þat baptysme takine had,

sayand, vnsemly ware to se

cristine man begare to be. 660

syne throw hyme þe wale has ta*n*

a cusing of domycyane,

þe emperoure. and [of] *sys*sine

þe wyf he conuertyt syne,

to name þat het theodora, 665

& to be chaste gert purpos ta.

eftyre þis in gud entent,

scho 3ed to kyrk *wit* sancte clement ;

& hyre husband, to wit quhat scho

and he þare wald do, 670

3ed eftyre þame al *pri*waly,

þat þai dyd þare til aspy.

dewotly þane cane clement pray

for*e* þe strinthing of *cristine* fa.

sysinus þane, at aspyit þam had, 675

bath blynd & defe sone was mad,

& til his men sad *pri*wely :

“hafis me of þis howß in hy !”

oure al þe kyrk þai caryt hym,

bot of It furth þai cuth nocht wyne, 680

na fynd of It mycht þai na dure.

& as his wyf saw þai sa fure,

& seand þame wil mare & mare,

sare rewit scho þare fare,
 & askyt a man quhat þat mycht be. 685
 & til hyre sowne þis answert he:
 "oure lord, ȝarnand to here & se
 Fol. 145 a. þat til hyme nocht lelful suld be,
 now bath def & blynd is he mad."
 *
 dewot prayer to god þane mad, 690
 þat he mycht [mycht] haf þine to ga.
 & as scho had hyr prayere mad,
 scho bad haf hyme furth but bad.
 & sa but lettinge haf þai done.
 & scho til clement tald alsone, 695
 how til hyre lord falline was,
 throw hyre prayere & purchas.
 eftyr hyme þai passit, & fand
 hyme in his house defe lyand.
 þane clement mad fore hym prayng, 700
 til he gat sycht and heryng,
 & saw clement by his wyf stand.
 þare-for of wit he ȝed nere hand,
 & wend [þat] he begabbit had bene
 be wesch-crafte; & þane in teyne 705
 he bad men ga [&] bynd clement,
 to reweng hyme in entent,
 trewand hyme with his wyf mysdo.
 & þe meñ hyme went þan to,
 & wenand [þat] þai clement band, 710
 band stokis & stanis [þat] þai fand,
 venand to clement to do pyne;
 & in þe sammyne wyse dyd syssine.
 þane sad clement: "fore-þi þat þu
 stokis & stanis honouris now, 715
 wenand þat þ[a]i godis are,
 þis art þu schent, & sal be mare."

* No break in MS.

bot syssyne, trewand nocht-pe-les
 þat clement rychtfast bundyn was,
 sad: "wech, now sal I gare sla þe."
 bot til hyme now answert he;
 bot ȝed furth, and theodora
 bad þat scho suld prayere ma
 to god, to gyf hyr man sum grace,
 þat was sa fast in feyndis lase.
 þane sancte clement fast held his way,
 & þe gud wyf sone can pray.
 til hir petir sad þane: "woman, thru þe
 þi husband sal sawit be."
 & as þis prayere was done,
 estyre his wyf syssine send sone,
 & prayt hyr send fore clement,
 fore one hyme he had wrang ment,
 "folowande ȝow to þe kyrke
 quhare ȝe cane godis varkis wyrk,
 ȝarnand þare til here and se
 þat vnleful was to me;
 fore-þi I thole þis punysing
 In my sight & in myn heryng.
 & I to clement mysded als
 thru hope I had in godis fals,
 & sic mystreutht I here forsak,
 & with ȝoure god wil sauchtning mak,
 sa þat clement, throw helpe of þe,
 to god prayere wald mak for me."
 his wyf [þat] of þis was rycht blyth,
 estyre clement send ful swyth.
 þane come he, & fand sissi[ne] gretand
 for his synnis & repentand.
 þane in þe treutht sa he hym taucht,
 at baptysme rycht sone he lacht;
 & be ensampil of hyme but wene

Fol. 145 b.

hofyne war̃ thre hundir̃ & thretene.

be þis syssyne, þat was mychty,

mony ensaumpil tuk in hy,

& baptyme tuk in gud entent,

755

be þe preching of sancte clement.

of þare halorbis þe mastir-man

gret Inwy had here-þat þane,

& mony of þame mowit to say,

þat clement Il man had ben ay,

760

& cause mad fore-quhy þat he

aucht exlyt or dede be,

ore opire-wyse punyst sare.

& vthyre sad þe contrare,

þat profyt he dyd to Ilkane,

765

& nane in Il has hym ourtane ;

fore to dum he gef spekyng,

& to def þe herynge,

& til al seke and sare

he gaf hele, quhat þai ware.

770

the prefet mamertyne clement before

gert bryng, & *with* gret schoyre

fandyt to gere hyme sacryfy

to fals godis. bot he in hy

sad: "leware [war] to me þat þu

775

wald þe & to resone bow ;

Fol. 146 a. for, þocht þat hundis one ws bark

& of þare tetht lef in ws mark,

þai ma noch̃t lat ws for to be

ȝet resonabile men parde."

780

mamertyne þane *lettris* wrat

to *trajane* emperoure ; & fut-het

he wrat agane, & bad þat he

suld *sacrify*, or ellis fouryd be

oure þe se in til exile

785

next tresone in a mykil Ile.
 & quene þe lestris cumyne ware
 to þe prefet, he had sic care
 þat he fast gret with pure pyte.
 þane to sancte clement þas sad he : 790
 "þi god, to quene þu treutht has,
 helpe þe in exile quene þu gais."
 þe prefet þane gert ordand hyme
 a schype, & al gert lay þare-In
 at nedyt hyme; & mony þene 795
 with hyme went of relygious men,
 & of secularis alswa
 In exile with hyme fel cane ga-
 to þat Ile as þai cummyne warr,
 þai fand twenty thousand men & mare 800
 cristyne, þat in pyne lang quile
 had leyd þare lyf In þat exile,
 & til heu maubre deputyt ware,
 & quene þai saw clement, gret sarr.
 & þane to solace þame sad he : 805
 "It is nocht fore þe cert of me
 þat god has [send] me til 3ow here
 of 3oure crone to be parthener."
 bot ymang vthyr paynis sere
 þat þai haf tholyt þat are here, 810
 þe maste grewand of ony aue
 Is þat þai had vater nane
 bot þat þai brocht þine sex myle,
 fra þai come in þat exile.
 to þame þan sad he swetly : 815
 "pray we to god dewotly
 þat til his confessour he send
 vater, our mystere til amend;
 as he be moyses gert be tane
 far vater one þe hard stane, 820

788. sad.

790. þan.

Fol. 146 b.

rycht sa til ws his mycht he kyth,
þat of his frendschipe we be blyth."
to god his prayere cane he zeld,
& one Ilke syd hyme behelde,
In hope of sik nede til haf bute, 825
& saw a lame hald vpe þe fute,
& kend the byschape til þe place,
quhare þe watyre sowne wonnyn vas.
bot þat lame, þat he þare cañ se,
was criste, þat nane mycht se bot he. 830
þane to þat place went he in hy,
& bad þame þat stud hyme by:
“In þis sted ze delfe in haste
In name of the haly gaste!”
bot one þat place mycht nane of þame 835
hyt, wald þai neuir sa fayne.
þane hyme-self tuk a lome, and smat,
& fand quhare þe erde was wat
In þe place quhare þe lame stud.
þane delfyt þai one with blyth mud, 840
& mad a wele, þat to þis day
of rycht gud watyre rynnys ay.
þane of þis byschape sic name ran,
þat til hyme gaderyt mony mane,
sa þat one a day be hyme ware 845
baptyst thre hundir mene & mare;
& templis of þare ydolis all
þai dystroyt, gret & small,
thru al [þe] cunctre, fere and nere,
& sa he wrocht þat in a zere, 850
of kyrkis sixty and fyftene
ware mad, of fare work & clene.

traiane, þe emperoure, þat herd
how clement *with* the puple ferd,

837. alone.

& þar-of sik tale cane heyre, 855
 þat he ane erle send fore to spere.
 þe quhilk, quhen he come in þat ile,
 & dwelt þare a lytil quhyle,
 & be examinacione
 fand þat al ware redy bowne 860
 martirdome erare to tak
 þane cristine treutht to forsak,
 þe erle þane had sic pyte
 of sa gret a comunyte,
 Fol. 147 a. þat he to multytud gaf stede, 865
 & demyt sancte clement to dede.
 þane ane ankyre rycht hewy
 he gert bynd til his hals in hy,
 & gert [hyme] roy in þe exile
 furth one vatyre sex myle, 870
 & drownyt hyme fore na vthyre sak
 bot þat cristine men suld nocht mak
 cors-sancte of hyme, na honoure do,
 na 3et sepulture gyf hyme to.
 þane al þe multytud cane stand, 875
 behaldand þis, apone the land,
 bot craft phebus & cornely,
 þat prayt þe puple Increly
 þat þai wald but ony delay
 til Ihesu crist al hartly pray, 880
 for his grace to lat þame se
 quhare clement lay in the se.
 & quhene þai has þis prayere mad,
 þe sey obeyt but abad
 thre myle of space & wele mare. 885
 þane folowyt þai furth one þare,
 & fand a kyrk in-to þe sand
 of marmore mad be angel hand,
 & in a tow[m]e fand his body,
 & þe ankyre lyand hyme by. 890

þane lowit þai god of his mycht,
 þat fore his martyre sa had dycht.
 schowit was þane til his printese,
 þe Ilke 3ere þe sammyn wyse.
 þe se It-self suld It with-draw, 895
 & þat relyk til al men schaw
 In þe tyme of his passione
 til al of gud deuocione,
 & gyf þame dry gat da[i]s sewine,
 In honoure of god of hewine; 900
 to quhame wurschipe & honoure be,
 sais al Amen, parcheryte.

men suld lof god, þat þis vald wirk,
 to strinth þe treuth of haly kyrk,
 & als [with] god lowe hyme trewly, 905
 þat to serwe god was sa worthy,
 & mad sic cause to god that he
 bath quhyk & dede suld honouryt be.
 Fol. 147 b. & 3et, thocht he was worthy,
 til he was quyk, & sa haly, 910
 þat god fore hyme wrocht merwalis sere,
 þat ware lang to rekine here.
 fore-þi of þame no mare I tel,
 bot a ferly þat befel
 of hyme in-to þat ilke sted, 915
 quhare traiane gert do hym to ded.

of hyme in þe solempnyte,
 quhen þe pupule come to se
 his fertyre, & til hyme pray,
 quhene þe se havit was away, 920
 a woma come ymang þe lafe,
 & in hyre hand a lytil knafe;
 & til þe service was complet,

scho lad þe lytil barne to slepe.
 & quene þe seruice was al done, 925
 þe se be-gane to rut þane sone
 & fore to folow sudanly.
 þane remowit þai in hy.
 & þane þe woman ymang þe laf
 slepand þare fore-ȝet þe knaf. 930
 & þane eftyre scho hyre [be]-thocht
 þat hyre barne scho had nocht;
 þane criyt scho with dolful stevyn,
 & raryt vpe agane þe hewine,
 & vpe & done rane one þe sand, 935
 with hyre nefis hyre-self betand,
 sekand our-al gyf It hapnyt se
 hyr sonnys cors vpe castine be.
 & quene hyre trawale in to vane
 scho tynt, & tholyt mykil pane, 940
 þare mycht na wyf haf sorow mare.
 neuir-þe-les hame can scho fare,
 & þat ȝere in a gret payne
 our-draw, til þe tyme com agane.
 þane but bad one þe fest-day 945
 scho was þe fyrst [þat] tuk þe way,
 & in þe kirk scho was formest,
 & knelyt before þe towme in hast,
 & bad hyre prayer dewotly.
 & eftyre þat scho lukit hyre by, 950
 & saw hyre barne ly ryȝt þare,
 quhare to slepe scho lad it are.
 Fol. 148 a. [þane sped scho hyre to þat sted,*
 wenande wele þat it ware ded,
 & it in armys hynt alsone, 955

935. þane.

* Fol. 148 a-149 b are missing from the MS. The passage in brackets is supplied from the uncorrected Transcript.

to do as suld *wit* ded be done.
 bot as scho hynt it sa rudly,
 owt of þe slepe it wok in hy
 but wepe ore wa, al hale & fere.
 þane speryt scho how al þe 3ere 960
 he had lyfit & quhat hyme thocht.
 þane sad he þat he wist nocht,
 bot þat hyme thocht but wene
 þat slepand þare ay had he bene,
 na quethyre a 3ere hale ore a day 965
 was by-passit, he cuth nocht say.
 þane al þe folk þare present
 fast lowit god & sancte clement,
 & worschipe euire and ay,
 & mad gret fest one his day, 970
 as 3et ws byrd wel al to do,
 þis merakil quene we tent ta to.
 bot eftyr þe processe
 of tyme, þat myrakil cane cess,
 of *wit*-drawyne of þe se. 975
 & þare-of dubyl cause ma be :
 ane ma be manis syne,
 þat makis god & mane to twyne ;
 for þai þat in þat Ile cane dwel
 myskenyt god, & in syne fel ; 980
 quharefore þat þai vnworthy (w)are
 sic [benyfice] to bruk forthymare.
 & vthyre cause we wrytine fynd
 mycht be of se *wit*drawyne kend,
 þat þe sarra[3anis] in þe tyme 985
 of þe fel *emperoure* martyne,
 In dyspyt of þe *cristine* fay,
 come eftyre quhare þe cors-[sancte] lay,
 & þat fare kyrk dystroyt al.

956. as scho suld. 976. dublene. 982. benyfice. So Horstmann.
 986. mentyne. 988. sancte. So Horstmann.

& 3et mycht þat hapyne to fal, 990
 fore þe cause of synnis wile
 of þame þat dwelt in to þat Ile;
 fore, as byschape leo sais ws,
 þare come ane callit philophus
 til þat towne, þat had þat to name 995
 Fol. 148 b. In-to þat ile georgryame,
 with his clerkis & pepule fel,
 for to sek þe relykis lele,
 & wakit & prayit sa lang, þat þai
 fand quhare þat relikis lay, 1000
 & tuk þe body & it brocht
 to sey sone, & þai for-3et nocht
 þe ankyris, quhare-with þat he
 before was castine in þe see.
 & syne to rome has þame brocht 1005
 wit[h] al þe Ioy þat þai mocht;
 & þare in honour can þame lay,
 quhare god dois myraclis Ilke day,
 & þare dewot folk þat ar leile
 of-tymys getis dowbyl hele, 1010
 In sawle & body, gyf þat þai
 In clene lyf wil hyme pray.]

993. byschape les.

331

XXII.—LAURENTIUS.



LAURENT

vele þe name has tane
of a fare tre callit lawrane,
þat wyntyre & somer ay is grene,
& gud flowr has & clene;
quhare-of mene wont war to mak 5
I[n] ald tyme cronis for þe sak
of victory þat gudmen wane,
& for to crowne þame þar-with þane.
& alsa mychty wertuisse thre
ar contenyt in þis tre. 10
In þe fyrst, it brakis þe stane,
þat man in bledyr ore nere has tane;
& in it als is gud helping
to þame þat hurt are in heryng;
als a it has vertu & maucht 15
fore to resyst a-gane fyre-slacht.
for-þi ser[u]yt it wel to be
sancte laurence cronyt with þis tre,
fore he oure-come wel decyung
& his tormentis, al & sune; 20
& of mystrowand mony ane
—he brak þe hartis hard as stane;
& he gaf spiritual heryng
to gere men cnaw hewynly thing;
& he covryt & mad defence 25

a-gane wykit men & þare sentence.
 & þare-for me think wel his name*

.

- Fol. 149 b. quhare þe emperoure cane ly,
 & weryt hyme quhare he lay,
 & syne slepandly stal away,
 & on þe morne sic sorow mad
 as na wyt þare-of he had had. 75
 þane al þe emperouris mene
 be fove & prayere wane he þane,
 & come to rome but abad,
 & emperoure þare-of was mad.
 & quhene þis 3ong philipe herde 80
 quhow decius with his fadyre ferd,
 In gret besynes & cure,
 he tuk his fadir gret tresoure,
 & to sancte syxt þane tacht [he] It,
 & to sancte laurens, fore þare wyt, 85
 to gyf to pure & haly kyrk,
 fore he wyst þai wald lely wyrk,
 & fled a-way, fore dowl þat he,
 as was his fadyre, slane suld be.
 þis decius [be]-thocht hyme þane 90
 þat he had as a wykyt mane
 Mwrth[r]yst his lord, [for]-þi fand he
 enchesone quhy þat suld be,
 In case þat he persawyt ware.
 fore-þi al cristine mene wyd-quhare 95
 Felloun[l]y he put to payne,
 fore mene suld wene he had nocht slane
 his lord in tresone, but fore-thi

73. & styne.

* 149 a is missing both in MS. and Transcript.

þat he delt mare *with* ydolatry.
 fore-þi mare felly be fare 100
 he punyst *cristine* & þe ware.
 & thru his *persecucione*
 mony thowsand *cristine* fel done,
 & *martirdome* fore *criste* has tane;
 ymang þe quhilkis þis philp [w]as ane. 105
 syne gert he spere *with* gret cure
 eftyre his lordis fyrst tresoure.

thane was syxt til hym brocht,
 a[s] mane þat mykil mys had wrocht,
 & fore ydolatrie he was 110
 & honouryt *crist*, & neuire-þe-les
 he tane had halely þe tresoure,
 quhare-eftyre socht þe emperoure.
 & bad þe emperoure al-sone
 þat in presone he suld be done,] 115
 Fol. 150 a. til he for turment *crist* forsuke,
 & gaf þe tresoure þat he tuk.
 & quhene þai hyme to presone had,
 sancte laurence folowyt but abad,
 & *criyt*: “fadyr, quhare gais þu 120
 bot minsteris? fore neuire to now
 was þu bot seruandis wont to mak
 sacrifice fore godis sak.
 ore quhat haf I dysplesyt þe,
 þat suld þu sacrifice but me? 125
 or has þu fundine ellis þat I
 It to do be wnworthy,
 þat þu before lepnyt to me,
 of godis burd þe priwete?”
 þane sancte syxt cane til hym say: 130
 “Wenis þu I lef þe? na, dere sone, nay;
 bot fere mare martyre mon þu tak
 þane I sal tak, fore crystis sak.

fore of me þe curse is sowne,
 fore I ame ald & feble, done ; 135
 bot, fore þu ȝung man is & wicht,
 þe fere mare trawale is þe hycht,
 & fere mare Ioyful wictorag
 þu sal resawe syne to þi wag ;
 & quhene dais are gane thre, 140
 In gret payne þu sal folow me."
 þane taucht he hyme þe tresowre
 al hale, þat I spak of before,
 & bad he suld it halely spend
 to powre folk, þame til amend, 145
 & in þe oyse of haly kyrk,
 quhare men ware besy in It to wyrk.
 sancte laurens þane nycht & day
 poure men to get presyt ay,
 & to þame departyng mad, 150
 as þai þat mast myster had.
 fore-þi of hyme now wrytyn is
 In haly kyrk sic wordis as þis,
 "departyt he, & to powre men gaf,
 his rychtnes was oure þe laf." 155
 þe prefet þane, valaryane,
 þe byschope sixt sone has tane,
 & to þe gret tempil hyme lede
 of marce, offerande to mak in þat sted,
 or ellis his hed of to be strikine. 160
 & as sancte laurens þis has vittine,
 he criyt one hyme, þat al mycht here :
 "lewe me nocht here, my fadyre dere,
 fore, as þu bad, I spendyt hafe
 nere al þe tresoure, þat þu me gafe." 165
 þane tuk þai þe byschope in hy,
 & fore he wald nocht sacryfy
 to marce, þai strak his nek in twa.

Fol. 150 b.

137. & hycht.

138. fore.

& syne kny^{cht}is cane laurens ta,
 & hyme betacht to partone. 170
 þane was þare a my^{cht}ty t^{ri}bowne,
 þe quhilk of hyme present mad
 to decius but abad,
 & in gret wreth laurens has tane
 and bethaucht hyme to walariane, 175
 & sad: "gere þu hyme sacryfy
 to godis, & sper^e besyly
 quhare are þe hurdis, þat has he;
 & gyf he gruchis, luk he be
 sone slane!" þane valeriane 180
 til ypolyt has hyme betane.
 & ypolyt hyme franyt þane
 eftyre þe hurd befor^e leile mene;
 ymang þe quhilkis wes a payane,
 þat lucillus had to name; 185
 þe quhilk sa had gret, þat he
 had tynt his ee & my^{cht} nocht se;
 to quham sad laurens: "wil þu
 trew in cryst & be baptist now,
 I grant þe sicht." þane answert he: 190
 "I trew in crist, & ydolis all
 here I forsak bath gret and smal."
 sanct laurens þane hym baptist son,
 & he Is sicht gat but howne;
 & one hicht [þane] cane he cry: 195
 "blissit be cryst, quham t[h]rou I,
 þat blynd was, se I may."
 & mony blynd þat hard þis say,
 come to presone, quhare laurence
 stekit was, in athenence, 200
 & ry^{cht} sone þar þai þe sicht
 gat throu prayere to god of my^{cht}.

Ipolit, seand þis ferly,
 to laurens sad þane in hy:
 "of haly kyrk schew to me 205
 Fol. 151 a. þe tresoure, quhare-euire It be!"
 he sad: "gyf þu wil trew
 In criste & be baptyste now,
 þe tresou[r]e alsone sal þu se,
 & lestand lyf als hecht I þe." 210
 þane sad ypolyt hyme to:
 "gyf, as þu sais, þu wil do,
 It þat þu bidis done sal be."
 þane sad laurence: "here þu me,
 In my bydyng do al & sume! 215
 fore ydolis are bot def & dume,
 & ma nocht in ony thing helpe þe.
 fore-þi sone þu baptyst be!"
 & gretand he baptist is þene,
 & of his nyntefi best mefi. 220
 valareane syne gaf bydyng
 til ypolit, laurence to bring.
 & quhene þai bath com hyme before,
 to laurens sad he with schore:
 "þi fel frawdnes do away, 225
 & quhare þe tresoure is, me say!"
 sad laurens: "3it respyt gyf me
 of twa days ore of thre,
 & I sall schew þat tresoure tyt."
 quod valareane til ypolyt: 230
 "I vndir þine vndirtakine
 3one space hyme granttis fore to bring."
 sanc[t] laurens þaz in-to þat space
 mony begare gadryt has,
 halt, def, dume, & blynd, 235
 & all vthyr þat he mycht pure fynd,
 til ypolit[is] house and hyde;

& fra þane nocht ellis ded
 bot sic men socht quhare þai vare,
 & gaf þame almoñ, les & mare, 240
 as he saw þame nedyt til.
 syne come [he] eftyr to þe hil
 of belyn, & þare fand he
 of cristine folkis a gret menze,
 of syndry folk þare hyd; 245
 as sancte sixt bad, he did,
 & gaf þame clething & money.
 & fra þine [he] tuk þe way
 til a wedouyse house be nycht,
 þat lele was, & syrgok hycht; 250
 Fol. 151. b. & with hyre þare fand he þane
 Richt mony of crystine mene;
 & al þare myster he can bet,
 -& syne sat done & wesch þare fete.

befor hyme sat cyr[i]ak, 255
 & coniuert hyme for cristis sak
 his hand one hyre hed to lay,
 fore scho had seknes in It ay.
 þane his hand one hyre he layd,
 & in ferme treutht þir wordis sad: 260
 "In þe name of god þu be
 waryst of þine infyrmyte."
 & fra þine passyt he be nycht
 til a stret, canarius hycht;
 þare, in þe house of marcessy, 265
 he fand cristine gadert mony.
 -þane fore pite cane he gret;
 -syne sat done & wysch þare fet,
 & gaf þame part of þe tresoure,
 as he til vthyre ded before. 270
 & þare fand he a man þat hicht

251. þe þane.

260. feyne.

trecentene, þat had tynt sycht ;
 þe quhilk gretand can hyme pray
 þat one hyme his hand he suld lay ;
 for he hopyt be godis mycht 275
 & his prayer to gat his sight.
 þane laurence handis one hym lad
 with tygland terys, & þis sade :

“Ihesu criste, of wyrgyne borne,
 þat sicht gaf to þe blynd borne, 280
 grant þe þi sight.” & sone þane he
 gat þe sight, & wele cane se.

fra þine he come in-[to] a place,
 quhare thre & sixty gaderit was.
 ymang þame enteryt he be nycht, 285
 & fand a prest þat Iustine hicht,
 quham sixt, his master, ordinyt had.

for-þi he kyst his fet but bad,
 & he one hyme fel ore he stynt ;
 þane athyre vthyr in armys hint. 290
 syne Iustine let hyme alane,
 & laurens has a bassyne tane

of vater, & wesche þe fet of all
 he fand þare, gret & small ;
 & syne he wesche Iustinis fet, 295
 & with his teris cane þam wet,

Fol. 152 a. & requerit hyme for to pray
 for hyme, & 3ed one his way.
 & quhene þat thre dais ware gane,
 In þe palace salustiane 300
 he come, & desium sittand,
 & valerius with hyme, fand.

thane decius cane til hyme say :
 “laurens, þu gattis na-wise delay,
 bot tel now quhare þe hurdis are, 305

þat þu has heicht [vs] to declare!"
 sanct laurence þane but abad
 al þe poure men þat hyd he had,
 before in ypo^{ch}itis In,
 In-to þat place he gart cum til hyme, 310
 & sad with hey voice and clere:
 "lo sir, to þe I half brocht here
 lestand tresoure þat ma nocht falze."
 bot þat spek cuth nocht awalze,
 for walaryane hyme bad in hy 315
 to [his] fals godis sacryfy,
 & his wechcraf[t] haly fore-ȝet,
 quhare-in his treutht he halely set.
 þane laurens cane nyt opinly
 til fals godis to sacryfy. 320
 decius, nere woud, bad þat he
 dispolȝeit of his clathis suld be,
 & syne one his body bare
 with scharpe schurgis dungyn sare;
 & syne bad lyft hyme vpe, þat he 325
 of al paynis þe kynd mycht se;
 with chenȝeis he gert bynd hym sone.
 & as he bad, quhene al was done,
 In þe tempil of Iouis sittand,
 he gert bryng hym, bundyne fut & hand, 330
 & with stafis gert hyme be best,
 til na-thinge hale one hyme was left;
 & Irne platis of fyre brynnand
 til his sydis syne þai band;
 & eftyre syne with lompis of lede 335
 he gert men dyng hyme nere to ded;
 & þar-eftyre gert hyme straucht
 In til framis with al þare macht,
 & syne with schorgis dungyne be,
 þat gret sorow was to se. 340

* No break in MS.

Fol. 152 b.

“nou ma þu, catefe, wel se

þat I þe victor haf of the
na of þe tresoure þat þu socht,
na of þi paynis gyf I nocht.”

þane decius til his men can say :

345

“hat Irne til his sydis lay,
& als with stawis bet hyme wele,
þat tormentis now ma he fele !”

þane sayd sancte laurens dewotly :

“lord Iheru criste, haf of me mercy !
fore, accusyt, I nyt þe nocht
bot granttyt þe in word & thocht.”

350

In þat oure a worthy knyght
to laurens sad, þat romane hycht :

“a fare jung man be-fore þe stand

355

I se, with a schet in hand,
clengeand þi hortis þat are sare.

þare-fore I pray fore godis ayre

þat me þu nocht leif, bot baptyse me,
fore throw þe I treu saf to be.”

360

with þat he brocht a vater-cane,
& laurens hyme baptist þane.

& fra decius þat wyst,

he gert hed hyme for-out fryst.

þat ypolyt cane gret richt sare,

365

& before al had granttyt þare,
þat he had bene a cristine mane,

na ware laurens þat richt þane

bad he suld crist in hyme hyd,

til he hyme bad, quhat-euir betyd.

370

thane decius, fore Ire nere wod,

þame commawndit a-bout hym stud,

with lompes of led to dyng hym fast.

bot vnourcumyne he can ay last,

& sad: “lord Iheru, þat dengnit þe

375

fore oure sawfte to mane be,
 fore til deliuer ws of thryldome,
 resawe me to þi kyn[g]dome!"

In þat houre, herand decius,
 a voyce of hewine þan sad þus:

380

"zet paynis are aucht þe mony."

þane decius loud cane cry:

"gud mene of rome, wil ze here
 quhat solace þe feyndis here

Fol. 153 a.

to þis sacrylege makis now,

385

þat nobir wil in godis trew

na dredis ws na oure torment?

wald nocht resone he ware schent?"

In-to [a] frame þane bad he

of now he suld extendit be,

390

& als with schorgis best be sare.

& sancte laurence in þat sythtware

blythly smylyt, quhare he was lad,

& to god sic wordis sad:

"blyssit be god, fadir of Ihesu,

395

þat sic confort has gyfine ws now,

þat we na desert makis to hafe!

& for þi pyte I þe crafe

þat þu þis grace lene to þire mene

þat about standis here, ma kene

400

þat to þame þe wil emplese

þu gyfis grace, solace & ese."

[quhene] decius saw, þe victory

þat he mycht nocht haf anerly

of laurens, bot dyspysit be;

405

þarefore zet [mare] wreke hyme thocht he,

& gert louse hyme fra þe frame

& with ypolyt be send hame,

til he mycht get til his entent

sume manere of new torment.

410

389. fyance.

& one þe morne is he gane,
 & tuk with him valaryane,
 to chawmyre of olympyas,
 þat house of bathine callis was;
 & þare before, as he thoçt, 415
 gert sancte laurens til hym be broçt,
 syttand in stule of Iugment;
 & þare al manere of torment
 he gert bryng & done be layd.
 & to sancte laurens þane he sad: 420
 "þi sorcery do now away,
 & of þi kine to me þu say!"
 þane laurens answert hyme:
 "I ame of spanze, as of kyne,
 & in þis towne [wes] fosterit, & tacht 425
 In godis lay & baptysme lacht."
 sayd decius: "It is nocht sa;
 for godis law þu wald nocht ta,
 fore thu na wil oure godis treu,
 na 3et na tormentis dredis þu." 430
 sad he: "sik hope haf I tane
 of god, þat torment dred I nane."
 þane decius hyme bad in hy
 til his godis to sacryfy,
 "þat we spend nocht þis nyçt in þe 435
 with paynis hard." þane answert he:
 "þe nyçt forsuth has na merknes,
 bot ay schenis in clernes."

Fol. 153 b.

decius þane gaf new byddyng,
 his mouth with stanis for to ding, 440
 bot he losyt god as mare blith.
 þane decius commawndyt alsyth
 a mykil rost-Irene to be mad,
 & laurence bryne þare-one brad



al nakyt, to he sacryfy 445
 til his fals godis þare in hy.

þane sad lawrence: "of gud stewine
 I me offyr to god of hewine
 In sacrifice of swetnes;

Fore contryt spryt euir 3et was 450
 to my god thankful sacrifice.

bot to þine be na wyse
 wil I bow; fore quhethyre suld he
 þat makis, or is mad, honourit be?

& als þu wreche, vnhappy, 455
 suld wit þat mare delyt haf I
 In paynis, þat mare lykis me,
 þane met ore drink empleß þe."

3et decius til hyme cane say:

"Gyf þu has socht sic swet fud ay, 460
 schaw ws ma þat trewis as þu,
 þat þai fest ma mak with þe now!"

þane sad laurens: "tyrand, parde,
 þu ar noch't worthy þame to se."

þane decius al fore wrak 465

a gryt fyre sone gert mak
 vndir þe rost-Irne, þat brint fast,
 & salt & oyle þare-one gert cast;
 & lourdanis mad þame al bowne
 with scharpe forkis, & hald hym done. 470

þane sad laurens: "now þu ma se
 þat þi fel fyre refreschis me,

Fol. 154 a. and to þe ay-lestand payne
 It sal mynister, noch't to layne;

fore god wat I nyt hyme noch't, 475
 accusit in word na in thocht,

& now one þe rost-yrne layd
 I 3eld hyme thank." & als he sad:

"o 3e warchis vnhappy!

se 3e nocht al opynly
 þat 3oure colis refreschis me?"
 & þane [þai] þat þat sicht can se,
 ferly ware forwondryt þane,
 þat he gert sa rost a quyk man.
 þane sad laurens with gud chere:
 "lord Iheru, I lowe þe here!"
 & with þat wpe þe ene he brad
 and to decius he sayd:
 "þe rostit syd turne vpe & ete,
 & It at raw is turne & het!"
 & þis sayand thankis he 3ald
 to god, erand 3ong & auld:
 "lord Iheru, ay lowyt mot þu be,
 fore I ame worthy to haf entre
 within þe 3atis of þi blyse,"
 & 3auld þe spryt, sayand þus.

qwene þis was done, þe way has tane
 decius & valeryane,
 þat red ware fore þare dedis,
 & lewit þe cors apone þe gledis.
 & in þe dawing of þe day
 ypolyt tuk þe cors away,
 & wand It in clathis fyne,
 & syne send word to prest Iustine,
 how laurens was rostit & ded,
 & quhow þat decius þe sted
 lewynt fore schame, & valeryane.
 þane Iustine come, ore he fane,
 & with [þe] helpe of ypolyt
 þai tuk þe cors in dule & syt,
 & to þe stret, callyt tyburcyne,
 þai tway It bare, ore þai wald fyne,
 quhare þe wedow dwelt cyryak,
 þat gret sorow þare-of cane mak,

& hyd It þare til þe nyght;
 in a grawe, fore it al dycht,
 þai hyd þe cors before þe day,
 Fol. 154 b. & syne gretand vent þar way.
 & al þe crystine þat þare ware,
 fastyt þat day with hart sare,
 lowand god of al his lane,
 & syne ilkane his vay is gane.

515

520

laurens tholit his passione
 eftir crystis incarnacione
 twa hundir þere aucht & fyfty,
 of quhame a tale here tel wil I.

525

gregore byschape of torone sais,
 þat lytil tyme eftyre his days,
 It hapnyt þat a prest perchans
 was dewot to sancte laurens,
 thocht he wald a kyrk refresch,
 þat of sancte laurens hallowit was,
 þe quhilk sic ned had of mending,
 þat it was nere þe done-cummyng.

530

he fyrst þe wal gerrit amend,
 & þe tymyre syne he fende.

535

& ymange vthyr was a tre,
 quhare-of a balk mad suld be,
 & It was schortare gret thing
 þane suld serue be his etlyng.

540

quhare-of anoyt was he,
 for he had nane vthyr tre.
 þane to sancte laurens can he pray
 þat, as he wont was to help ay
 al poure þat ware in-to distres,
 þat [he] sa, for his halynes,
 wald helpe þat þat tre mycht fil
 þe wark as It was ordenit til.

545

& quene he had þis prayer mad,
 with hope þat he in laurens had,
 callyt þe wrycht þane but hone,
 he gert mesoure þe tre sone,
 & fand It mare be quantyte
 þane to þe wark nedit be.

þe cuttinge þan þe pryst has tane,
 & in smal pecis, ore he fane,
 he smat & wpyt þame in pal,
 & as relykis held þame al.

& eftyre his treuth sa þai ware,
 for, quha twechit þat with ony sare,
 It was mad hale but respyt
 of þis martyre be meryt.

Fol. 155 a. sancte fortane beris to þis vitnes,
 sayand, In ytale, quene he was
 at þe castel of boras, he
 saw a mane sa disesynt be
 of tuth-wark, þat he wald be ded
 erar þane sic lyf lang to leyd;
 syne fel swa þat eftyre was he
 twechit with þe forsad tre,
 he gat sic hele of þat sare
 þat he feld It neuirmare.

als þe sammyne gregor tellis ws
 at a prest, callit sanctillus,
 sancte laurence lowyt & honouryt mare
 þane ony sanctis þat in hewine ware,
 & to byg set al his cure
 a kyrk, mad in honoure
 of þis martyr, bot lumbardis had
 brynt it in were, & wast mad.
 þane gat he meff of craft to wyrk
 & to reforme þis haly kyrk.

554. þat to.

555. he prest.

571. & gat.

sa wantyt he bred in þat fare,
quhare-of he had his hart rycht sare.
þis martyre þane with incre wil
he prayt helpe to send hyme til.
& as he stud one þis musand,
he saw percase one his a hand,
in his awne hojne, þat wes nocht het,
a laf quhyt as snaw be set;
þe quhilk, þo It ferly fare was,
It mycht nocht suffice nocht-þe-les
at a met bred to be,
as hyme thocht, to warmen thre.
þane þe martyris mycht sik was,
þat wald nocht þe wark suld cese,
þat he gert þe laf dais tene
serwe plentuysly til al þai mene.
for-þi to god be lowyng,
þat for hyme did sa ferly thing.

als in þe kyrk of sancte laurens
of melofi hapnyt þis chance,
as vincent in his c[r]oniclis sais,
þar was a chelise in his days
of cristole fyne & sic bewte
þat farare mycht na mân se ;
þe quhilk one a hye day,
quhene þe prest þe mes suld say,

bot rek[1]asly he let It fall,
and brak quhyt in pecis smal.
þe dekiene, þat was richt wa,
þe smal pecis vpe cane ta,
& one sancte laurence altere
he lad þame with dreery chere,

605. bowte.

* No break in MS.

Fol. 155 b.

& prayt sancte laurence of his gr^{ace}ce
 to send hyme helpe in-to þat case.
 þane men mycht se gret ferly,
 hou þe pecis þat þare cane ly,
 lape to-gydyr, & was farere
 chalyce þane before be fare.
 for-þi þis martyre we suld lofe,
 þat sa mychty warkis can proue.

I fand a myrakle, as I red
 of þe swet laydy þat criste fede,
 of a felone Iuge of dome,
 þat stewine was callyt & dwelt in rom,
 & gladly wald gyftis tak,
 & fals Iugment oft mak,
 & nocht anerly in war[l]dly thing,
 bot kyrkis als, & spirituale thing.
 of sic warkis ymang þe laf
 falsly cane he wyne & haf
 thre housis, þat gewine ware
 to vphauld sancte laurens altere,
 & a 3ard fra sancte agnet
 with falset [had] he wonnyne 3et,
 & hadine þame with violence
 fra haly kyrk, in fawt of fence.
 & eftyre þat a lytil we
 sa hapnyt þis wrech to de,
 & to be brocht in Iugment,
 quhare he na tyme had to repent,
 & was accusyt stratly þare.
 & sancte laurens in þat sythware
 come, & beheld hyme with dedyngne,
 & be þe areme can hyme strenge
 [priis] ryght sayre and Increly.
 with þat anges come nere by,

617. þane mend.

621. suld hafe.

622. workis.

& *wit* hyr virginis in quantyte,
 bot scho wald *nocht* one hyme se. 650
 þe Iuge þane sic sentence gaf,
 þat mañ, þat wald tak, & haf
 vtheris menis gud *wit* Iniquite,
wit Iudas traditore suld he be.
 sancte preiect þa come but bad, 655
 Fol. 156 a. þat þis stewine in his lyf ay had
 honouryt in gret specialite,
 quhene he did mast iniquite;
 & he sancte laurence & agnet
 -fore stewine prayt *wit* wordis swet, 660
 & *wit* þe helpe of our lady,
 þat þai come to þe Iug in hy,
 & askyt grace fore his pyte,
 þat stewine suld *nocht* sa tynt be.
 þe Iuge þane at þe prayer 665
 of þir fowre, I spak of here,
 granttit þat his saule in hy
 suld agayne til his body
 fore thretty days, til þat he
 of his synnis mycht clengyt be. 670
 & quhene þai þis grace gottine had,
 to stewine þane our lady bad,
 þat, for til helpe haf in þat ned,
 he suld ilke day say þe bed.
 & quhene þe saule was suthly 675
 cummyne agane to þe body,
 he fand his harme sa sare & wa
 þat nere of wyt It gert hym ga;
 fore it was lyk, quha had [it] sene,
 brulyt in a fyre to haf bene. 680
 þane restoryt he Ilkane,
 þat *wit* wrang he had tane,
 & penance þane did werray,
 & deyt one þe threty day,

& passit to god, þat bocht hyme dem. 685
 bot ay his arme was sare but were.
 þarefore me think, laurence to wrath,
 al gud men suld be rycht layth,
 bot serwe hyme bath nycht & day,
 to quhame be Ioy & honoure ay. 690

of þe emperoure als sancte henry
 ane vthyr tale red haf I.
 thane with radaguade his wyf
 he had lange tyme led his lyf
 In virginite, bath scho and he. 695
 þe feynd, þat ay wil besy be
 to tempt, þat þame twa had Inwy,
 & gert hyme sal In Ialusy,
 venand his wyf had mysdone
 Fol. 156 A. with a zunge knycht. þane but hone 700
 sic commawment hyr he cane ma,
 þat for quetance scho suld ga
 one ane heyt yrne brynnande,
 as þane þe law was in þe land,
 þe quhilk of lynth systene fut had. 705
 & quhene scho had hyr redy mad
 to pas þare-one with gud chere,
 hely scho sad, þat al mycht heyre:
 "lord Ihesu, as þu wat me
 of henry 3et vnwemmyt to be,
 & of al vthyr, sa I þe pray 710
 þat I ma safly pas þis way."
 þe emperoure, þat schamyt was,
 gaf hyr a strak a-pone þe face.
 þane sad a voyce til hyr ful chere,
 þat al þat stud by nicht here: 715
 "madyne, þu dred þe na dele,
 fore mary þe sal helpe ful wele."
 with þat þe yrne but rednes



scho one 3ed, þat sa het was, 720

but ony skathe, as one cald lede.

& quhene þe emperoure was ded,

be-syd quhare ane herymyt lay

mony feyndis hyld þare vay.

his vyndow opnyt he in hy, 725

& þat þe last þat come þare-by,

he speryt quhat þai menȝe ware?

& he "a legione" sad "we are

of feyndis, þat passis in hy

to þe ded of cesare henry, 730

fore to se gyf he had ocht

mysdone to god in word ore tho~~cht~~."

þe hermyt þane hyme *coniuryt* sone

þat, als-a tyt as þai had done,

he til hyme but mare delay 735

suld cume, & tel quhat þare did þai.

& he reparyt but lang taryng,

sayand, þai did þare na thing;

"for, quhene we wald in skale put don

his ewil consawit suspicione, 740

þat he had of his wyf but skil,

& al vthyr ewil dedis til,

& in-[to] þe tothyr skale

his gud dedis ware al hale,

Fol. 157 a. & we wend wele til haf þe mane 745

rostyt laurence come furth þane,

& a gret pot with erys twa

of massy gold furth he cane ta,

& in þat balance has he [it] done;

þane ourys veyt vpe tycht sone, 750

& of þat massy pot ful tyt

I brak ane ere fore þare dyspyt."

þat pot, he sad, wes a chalyce

mykil & fayre at [al] dewice,

724. how mony.

þat þe emperoure gert ma, 755
 þat fore þe wecht *had* erys twa,
 & in a kyrk offeryt It,
 þat of sancte laurens was halowyt.
 þis hermyt send þane to spere,
 & fand al suth but ony were, 760
 þat ded was þe emperoure
 þat [sammyne] day & in þat houre,
 ryght as þe feynd sad hyme hare,
 & of þe chalyce fand þe ere
 brokine þare & layd by. 765
 þane gert þai þis notyfy
 til almene fere & nere,
 til excyt þame & til stere
 to þis *martyre* dewot to be,
 þat wele cane helpe quhare-eur wil he. 770

als recordis þis gregore,
 quham-of I spak now before,
 þat quhilis his predecessoure
 with besynes & gret cure
 nedlyns wald wyt quhare þe body 775
 of þis religiouse *martyre* cane ly,
 þane, þat was to þat ilke end,
 gyf ocht sawtyt, It til amend.
 & as þai socht, sudandely
 þai fand quhare þe cors cane ly. 780
 & al þat a-bout stud þare,
 quhethyre þai leyryt ore law
 þat saw his body in þat ste
 In-to fystende days þai wat
 þe cause cane l tel o
 bot sume men e craby
 & als mycht e to
 þai ware nocht me t

- Fol. 157 b. ymang al otheris als had he
 specialis prewylege thre: 790
 þe fyrst is, nane, bot he ane,
vigil has neuire nane;
 þe todyre, þat wtes, as 3^e se,
 of al vthyre *martirs* [ane] has he,
 as *martyne* ymange *confessoris* 795
 has wtes, *with* al hourys;
 þe thred is, fore he has regreß
 In *antemys*, for he worthy vas
 for his excellent passione
 of *marteris* til haf þe crowne 800
 next sancte stewine, þat can tak
martirdome for *cristis* sak.
 & paule regres has þat wyse
 In his *antemys*, as resone is,
 for he in preching al þe laf 805
 excedyt, þat lyf cane haf.
 of þis *martir* nocht ellis I say,
 bot hartly til hyme I pray,
 owt of þis lyf þat I ma twyne
 but schame, det, & de[d]ly syne. 810

XXIII.—VII SLEPERIS.



As we find wrytine in þe cred,
gud cristine men mon trew of ned,
fra ded haf tane ws al awa,
we sal ryse one domys day

In þe sammyne flesch we haf now.
þis is þe treutht, þat we in trew,
& [þ]is of oure treutht is grond-wal,
þocht sume fulis be with-al,
þat wil trew nane bot þat þai
be verray þrowe here ore se may.
bot sich treuth has na med
þat kyndly sckil profit of ned.
bot [be] oure treutht ma we treu be skil,
þat god ma do quhat-eu^r he wil,
as be a sampil I sal tel
of flesche-rysing hou besel,
þat mony wist be þrowe of sycht,
for to conferme godis mycht,
in þe sewine sleparis as kid he
þat borne ware in ephese.

as haly wryt recordis ws,
ane emperoure, callit decius,
þat mighty was of landis sere
& regnyt th[r]e moneth & a 3ere,
fra crist tuk flesche of oure lady

Fol. 158 a.

1. The initial letter is wanting.

twa hundir zere thre & fyfty;
 to cristine meñ he was fel fa,
 & but pyte gert þame sla,
 quhare-sa mycht þai fundyne be.
 sa hapnyt a tyme þat he 30
 come to þe towne of ephysy,
 quhare he gert byg ful richely
 In þe mydis of þe cite
 a tempil, rycht fare to se.
 at his dewyse quhene It was mad, 35
 he bad his badalis ga but bad,
 & gere þe puple of þe towne
 one þe morne be redy bowne,
 & come ilkane in þare degre
 to sacryfy lyk as he, 40
 his mawmentis til emples,
 thru quham he had honoure & es,
 as he trewyt be mysknawine,
 þat let hyme wyt na sutthfast thing.
 & one þe morne but delay, 45
 rycht as he bad, sa did þay
 & gert meñ cum mony wyse,
 til ydolis to do sacryfice.
 & cristine men þat come nocht þare,
 straytly gert he punyse but mare, 50
 þame manesand ded in þat place
 but respyt ore ony grace.
 In sik dout ware þe cristine meñ,
 þat in þai landis ware þene,
 þat na frend durst vthyre knaw, 55
 na þe fadir þe sowne, fore aw .
 or dout It ware one þam tald
 cristis fereme treutht þat þai hald.

the sammyne tyme in þe cite
 war sewine men, in þare degre 60

In þe cuntre w^{it} þe best
 haldine & [þe] vorthyeste,
 riche, ȝunge, and wele tawcht,
 & cristis treutht al had þai acht :
 fyrst malcus, & maxymyane, 65
 Iohnæ, denyse, martymyane,
 sarapione, & constantyne ;
 þer drew ful ewine in a lyne.
 þire sewine þane soroful ware,
 seand þe paynis & þe care 70
 Fol. 158 b. þay tholyt, þat wald deny
 til ydolis to sacryfy.
 & for þai walde nocht criste forsake,
 & sacrifice til ydolys mak,
 & for þai dred fore ded be kyd, 75
 In til a house þai þame hyd,
 quhare þai liffyt in fastinge
 deuotly, & in prayinge.
 sa priwely was þis nocht done
 na þai ware wreyt alsone 80
 til decius, & til hyme brocht.
 & til peruert þame sone his thocht
 wes, & in mony wyse
 to gere þame mak foule sacrifice.
 & quhene þai wald bow na way 85
 til hyme, fore ocht he do may,
 he thocht þat he wald spare
 to þame a lytil forthyrmare,
 In hope þat he suld bow þare wil,
 & gere þame trew his godis til ; 90
 & for þat he was fare to fare
 of þe cyte vthyre-quhare,
 he gaf þame respyt, til þat he
 come agane til þe cite.
 & als sone as he was gane, 95
 71. wald þat deny.

þe sewine al þare gudis has tane
 & sald, & gafe largely
 til al þat pouere ware & nedly.
 syne of consent & of a wil
 þai passyt nere by til a hil 100
 of celyone, & rest has tane
 In a hol cove vndir a stane,
 to byd þare priwely,
 til þe wodnes ware gane by,
 þat decius in cristine mene 105
 ful fellely 3et oysyt þene.
 & as þai thocht, sa þai dyd,
 & þare lang tyme ware hyd.
 & of þare folowis ilke day,
 to by þare met, ane send þay, 110
 In begaris wed, þat he mycht sa
 vnkeðnyt wel cume & ga.
 quhene decius a-gane was cummyne,
 þe sewine fane he wald haf nomyne,
 to strenze þame to sacryfy, 115
 Fol. 159 a. & fore þat cause gert þame espy.
 þane malchus, ane of þaim, was þare,
 to by þare met, in þe sychtware,
 & þat aspyit, & was agaste,
 & til his folowys sped hyme fast, 120
 & tald þame fra tope to ta
 quhow decius þame socht to sla.
 sary ware þai þane ilkane.
 bot malchus furth þe met has tane,
 & layd to þame, & þai cane ete, 125
 to ma þame stark, confort to get
 to þat end, & in entent
 þat starklyare to thole þe torment.
 & eftyre met spek held þai
 of cryst, & til hyme cane pray, 130

& fel one slepe sudanedly.
 & one þe morne wele ayrly
 sir decius þame fast has socht,
 & teyne was, [quhen] he fand þam nocht.
 & sowne [þan] was tald hyme til
 þat þai ware sculkand in þe hil
 of chelyone, & quhou þat þai
 to pouer had gefine þare gud a-way,
 & cristine treutht wald nocht forsak.
 þane al þare kine he gert tak,
 & sad þai suld ðe but mare
 bot þai tald hyme quhare þai ware.
 þane set þai al þare payne
 to sawfe þame-selfe, to be nocht slane.
 þai sad: "of þame we wat nocht,
 na of þare ded na of þare thocht,
 bot at we herre syndry say
 þat þai haf put þare gud a-way,
 & gewine It to pouer, & gane,
 quhare-to, wyt haf we nane."
 3et cesare sa warly wrocht,
 & þai sewine sa slely socht,
 & has gotine witting quhare þai ware.
 þane thocht he þai suld nomare
 cristis treutht mantene na wyse,
 na let mene to mak sacrifice.
 þane til his mene cane he byd,
 þat þai suld ga quhare þai þaim hyd,
 & þe cawe mowth stope, sa þat þai
 suld neuire fra þine come away,
 bot for hungryre de wrechly.
 & his byding þai did in hy,
 & of þe cawe þe mouth of stane
 stopyt wele, or þai fane.
 & þis has sene theodorus,

Fol. 159 b.

141. suld be.

þat cristine ware, & raphynus,
 quhou playnely þat he had wrocht
 with þai sewine men þat he had socht,
 & wrat þar gestis in-to led,
 & priwely þane in þat sted 170
 layd It ymang þe stanis gret,
 In hope þat cristine suld It get.
 and fra deid was decius,
 þe fellone tyrand þat wrocht þus,
 & his Il generacione, 175
 & als al þat successione,
 & runnyne was of tyme but were,
 th[r]e hundir sewinty & sewine zere,
 & þe threty-tyd zere ewinely
 of theod[o]ris seygneri, 180
 þat was mast cristine emperoure,
 þat was zet one to þat ourē,
 ful fele mene held þat herysy,
 rysing of flesch þat can deny.
 bot þai þat ware gud cristine men, 185
 ful gret disputacione hald þan
 to confond þis gret errore.
 & namely þis gud emperoure
 sa sorowful was fore þis strife,
 þat he in sorow led his lyf, 190
 sytand in askis & gled in hare,
 putand a-way purpure & chare,
 with wak fud, gretand ay
 with mekil wa to god cane pray,
 þat noyus stryfe til debat, 195
 & to schaw hyme þe suthfast get.
 þane god, þat is al merciful,
 & confortis þame al soroful,
 & helpis þame fra wa to wine,
 þat þare ferme hope wil set hym In, 200

180. theodris.

191. chare.

192. & hare.

to þis emperoure cane se,
 thru his inborne gret pyte,
 & eftyr ded of flesch-rysing
 Fol. 160 a. scheu hyme suthfast taknying
 In-to þire sewine, I spak of are,
 as I sal tel þou forthymare.

god steryt þe hart of a burches,
 In ephysy þat dwelland was,
 a house to byg in-[to] þat hil,
 þat gaynand ware his hyrdis til.
 & as he thoçt, sa has he done.
 & quereouris gadryt sone
 stanis to wyne. & sid þat þai
 begane til hew quhare þire men lay,
 & of þe cawe þe entre fand,
 & syne al opine let It stand.
 þire sewine men, þat I of mene,
 þat in þe cawe sa lang had bene,
 ras vpe, as It was godis wil,
 Ilkane vthyr spekand til;
 & quhene þai saw þe dais lyçt,
 wend þai had slepyt bot a nyçt,
 & fel þane In þe new carpyng
 of þe gret noy and pyne,
 þat, as þai wend, fore owt more
 þai tholit one þe day before;
 & at malchus of new can frane,
 gyf cesare thoçt þame to payne.
 sad he. "ȝystrewine wele lat,
 gyf ȝe think one, I tald how-gat
 he thoçt to put ws to torment
 bot gyf we wil to hyme consent."

maxymyanus sad þane hyme to:
 "god wat þat we wil noch[t [sa] do."

213. did þat.

Ilkane vthyre þane confourt mad 235
 In cryst, as þai gud cause had,
 & bad malchus he suld hyme taile,
 & pas to þe towne fore vitale,
 mare plentuisly be ony way
 þane he did 3istirday; 240
 & þai bad [þat] he suld sperre
 quhat cesare did, & lat þame here.
 fywe schilling þane has he tane,
 & one to þe towne Is he gane.
 bot ferly gret wondir had he, 245
 þe gret stanis quhen he cane se,
 Fol. 160 b. þat þe mouthe lyand of þe cawe.
 þat gert hyme fast muse & gowe.
 3et þane lytil he rocht,
 for vthyr ways was set his thoht. 250
 þane to þe 3et of þe cite,
 with gret redure, approchit he,
 & lukit vpe & saw alsone
 ane ymag of þe cors þare done.
 & wenand þat he had gane wil, 255
 ane vthyre 3et þane 3ed he til,
 & lukyt vpe, & saw þare
 þe sammyne takine he saw yare.
 þat he had wil gane hafand dout,
 [he] passit al þe tow[n]e abowt, 260
 & þe sammyne takine al-way fand
 abeoufe þe 3ettis ay stannand.
 þane ferlyt he, & wald noch t ryst
 til he agane come to þe fyrst,
 & vmbethocht hyme ay betwene 265
 þat he in til a dreame had bene.
 bot at þe last he sanyt hyme,
 & confort tuk, & entryt In,
 & kist his hud done oure his face,

& held furth one to þe place, 270
 quhare þai set þat þe bred cam sel,
 & herd þaim mony talis tel
 of Ihesu crist, & of our cred,
 & of decius, but ony dred.
 þane was he wondryt al, 275
 fra he hard gret & smal
 spek þane of criste sa opinly,
 & ȝystyre-day was nan hardy,
 þat anys he durst newmyn þat nam,
 of decius for dout of blame. 280
 þane sad malchus: "gret ferly haf I
 gyf þat þis be ephesy,
 bot erare ane vthyr cite,
 bygyt quhare it was wont to be."
 ful archtly þane wold heldand hed 285
 he speryt þat þame þat sal[d] þe bred,
 quhat was þe name of þat cite.
 sad þai: "It is callyt ephysy."
 ȝet þane he thoct he had gane wil,
 & thoct to turne his falouys til, 290
 & tel þame of þis gret ferly;
 & nocht þane [he] ȝed bred to by.
 of his purse he tuk money,
 þe quhilk quhen þai saw, þai can say:
 "þis man has fundine sum-kine hurd." 295
 & of þis sowne sprang þe word,
 & malchus has sowne persawing
 þat þai of hyme had spekinge.
 þane decium sare cane he dred,
 wenand til hyme þai suld hyme led; 300
 fore-þi he prayt þame þat þai
 wald tak þe bred & þe monay,
 & lat hyme frely pase his gat
 but tarying or debat.
 bot euir trewyte þai þat he 305
 wist quhare sume tresoure hid suld be.

thane one hyme þai handis layd,
& til hyme syne þis þai sad :

“be lawty þu telis ws now

quhene þu art, & quhare þat þu 310

has stowine þis tresoure ore reft,
þat sume emperoure has here left,
& we sal frendis to þe be,
& cosele þi dede & þe.”

malchus sa abaysit was & wil, 315

þat he ne wist quhat to sa þam til.

& quhene þai saw he cuth nochȝt say,

þane handis one hyme can þai lay,

and bundine thru þe towne

þai drew hyme vpe & downe. 320

þane rane tyþandis wyd-quhare

þat a 3u[n]g man fundyne wes þare,

þat fele auld tresoure had fundyne,

& for þat cause was led & bundyne.

þane gadryt mony hyme to se, 325

to quham sadly ay sad he,

þat he fand neuir hurd na tresoure

of king na prince na emperoure.

a-bout hyme fast þan gowit he,

gyf he mycht ony þane se, 330

þat ocht teyndir ware hyme til ;

& nane he saw. þane lykit hym Il,

Fol. 161 b. & sad : “3istryday in þis towne

fele kine I had of renowne,

& þis day nane cane me kene, 335

na I kene nane of al þire mene.”

þane wondyr gret ferly had he

of al þat he cane here & se.

þane was þe byschape cumyne þare,

& þe proconsul in þat sithware, 340

& gert be brocht to þame rath

þis malchome & þis mony bath.

336. bene nane of al þare.

þane to þe kirk quhen þai hyw led,
 fore decius ful sare he dred,
 wenand he had bene þare 345
 to sacrify as he dyd ayr.
 þe byschope & þe præconsul,
 as þai þat sicht saw ferlyful
 of malchus & of his mone,
 þai askit sone quhen was he, 350
 & in quhat place he gat þe hurd.
 þane answert he to þat word :
 " In ephysy, s̄ris, was I borne,
 & myn eldris me beforne ;
 & þis mone my kine gaf me 355
 ȝestrewine lat in þis cite."
 þe byschape sais : " bryng þi kine
 þat þu sais dwellis þis towne In,
 þat þai witnes bere fore the."
 þot quhen þare namis tald he, 360
 wes nane þat eire hard tel
 of ony of þame in red na spel.
 þe byschape sad : " but were
 þis monay is auld thre handir ȝere,
 & þu art ȝu[n]g, & sais þat þai 365
 þe It gaf ȝistyrday?
 & til oure mony It is nocht lyk,—
 quhas menis þu ws to beswyk?
 fore of It figure & wryt
 ful wondyr auld semys of It. 370
 quhas wenis þu begylis vs al,
 & we wyse mene þat sal nocht fal!
 þare-fore but mare I commavnd þe.
 þe suthfastnes þu tel to me!
 fore to paynis sal þou pas fel, 375
 þe suthfastnes til [þat] þu tel."
 [t]hane malchus fel one kneis don

350. & askit.

370. semyt.

befor þe gud mene of þe towne,
 Fol. 162 a. & þane pytuisly cane pray
 þat þai þe suth wald [til] hyme say : 380
 “quhare is decius, tellis me,
 þat cesar was in þis cite?”
 þe byschape sad : “myn sone dere,
 In þis world is nane but were
 þat decius cesare is callit þis day, 385
 bot sik ane [was], we here wel say,
 gane syne thre hundyr 3ere.”
 þane sad malchus : “myn swet sone dere,
 abaysit I ame & ferlys now,
 þat na mañ wil to me trew. 390
 fore-þi, dere sir, folouyse me,
 & al myn falowis 3e sal se—
 for þocht na fath to me 3^e gefe,
 ma fal to þame 3e wil be-lif—
 & I sal haf 3ow þame til, 395
 quhare þai sit, in-to þe hil
 of chelyone, & þane ma 3e
 trew þame, gyf 3e trew nocht me.
 for I wat we sewine fled away
 fra decius, and 3ystyrday 400
 to þis towne come he rydand lat,
 & I fore rednes fled my gat.”
 þe byschape vmbethocht hyme sone,
 & to þe proconsul sad but hone :
 “a vysione þis ma be ; 405
 In þis 3ung man god wil we se.”
 þane passit þai furth but mare,
 with al þe puple þat was þare,
 & malchus in þe byschopis hand.
 & þe wryt closit in led þai fand, 410
 with twa selis selyt rycht wele
 of siluir fine Ilke dele,

ymang þe stanis, & tuk It
 & let þe puple se þe wryt,
 & red þame al þat was þare-In.
 þane ware forwonderyt mare & myne.

415

þai enteryt al þat mycht elyne,
 & in þe cawe þai fand sewine
 sittand with facis mare clere

þane þe floure of a roser.

420

þane knelyt al, seand þat sycht,
 & lowyt god of his gret mycht.

Fol. 162 b. þane send þai til theodos[iu]me,
 þe emperoure, & bad hyme cume

In al þe hast þat he mocht,

425

to se þe ferly god had wrocht

In his tyme. & he with þat,

cled in hayre & one erd sat,

gat vpe, and sped hyme in al hy

to þe cyte of ephysy.

430

þane come he to þe cawe, & fand

þire sewine al sammyne þare sittand.

þe emperoure þane fel to þe grond,

& Ilkane of þame in þat stownd

In armys he hynt, & kyssit fele syth

435

fore Ioy: sa was he wondir blyth,

& sad: "I se 3ow now but wene

self lazare ryght as I had sene,

god rasisit to lyf quhare he ded lay."

maximianus þane cane say

440

til hyme: "trewis þat for þe

god has raysit ws, to lat þe se

þe thing quhare-of þu had dout,

& of al were to put þe owt;

god has ws raysit before þe day

445

of þe gret rysing, þat þu treu may."

quhene þis was sad, before al

417. clyne.

þat þar war, gret & smal,
 til erde þai lad þe hedis done,
 as quha to slepe suld mak hym boñ,
 & 3ald þe spryt, as god wald,
 þat he resawit in his hauld.
 þe emperoure 3et fele one þame,
 & kyssit, & gret, as mañ fayne,
 & lowit god þat sa mad clere
 þe heresy þat mene in wer.
 þane *command*[it] he men to tak
 tresoure habundanly, & mak
 Ilkane of þame a fertre ser,
 to lay þame in, as worthy vere.
 & þat *nycht* apperyt þai
 to þe emperoure quhare he lay,
 - In vysione, & bad þat he,
rycht quhare þai lay, suld lat þam be;
 for *rycht* as þai al in erde lay
 & of erd rysine ware þai.
 þane bad þai þat sa suld he
 Fol. 163 a. thole þame stil in erde to be,
 til god a-pone domysday
 þame raysit agane owt of clay.
 þe emperoure na mare wald do,
 fra þai had spokine sa hyme to,
 bot gert portura þare þe story
 of þe sanctis þat þare cane ly,
 þat standis 3et & sal do ay
 In mynd of þame til domysday.
 & sume meñ sais, þe emperoure
 gert gilt þare bare *wit* gret cure.
 & al þe byschapis þat takine was
 & prasonit fore suthfastnes
 mantenyng agane sic heresy,
 he gert deliue^ryt be in hy;
 & resurreccione gert þane

450

455

460

465

470

475

480

preche of al ded mene,
& quha þe contrar wald defend,
to bryne in fyre he bad be send,
& ek yt wele þe cristine fay
of his tyme til þe last day,
& now in hewine forþ his gud ded
gud reward has til his med.

485

490

XXIV.—ALEXIS.



WHENE-EUIR ilke *cristine* man
 of *cristis* treutht gyf he ocht cane,
 trewis þat thre statis are serē,
 In quhilkis almen sal aperē,
 þat euire tuk lyf & cristine-dome, 5
 be-forē god one þe day of dome:
 of matrimone othyrē in þe stat,
 or contenens, as clerkis wat,
 or ellis of virginite,
 þe quhilkis mast dygne is of þe thre. 10
 þo matrimone mad god of hewine,
 & commawndyt to be kepyt ewine,
 betwix oure fore-fadir & his mak
 matrimone cane he mak,
 befor þat man had don syne, 15
 & als þe place of welth with-In,
 In *paradyse*, þe place but perē,
 þare is blys & Ioy but were.
 & quhene god for ws com man,
 borne he was of wedyt woman; 20
 & wedyng honouryt he þat tyme
 þat he turnyt vatyre in-to wyne.
 & þat weding plesyt hyme,
 fore ensampil I may bring In
 þat he in weding borne was 25

Fol. 163 b.

1. Capital awanting.

of mary, þe quene of grace.
 & contynens als wele he lufyt,
 as [þe] syndry ma be prōwit :
 fyrst, be þat noble wyf anna,
 þat callit was prophetissa, 30
 & treuly to god scruit ay
 in þe tempil, nycht & day,
 foure schore of ȝere, forout sak,
 & prophecy of god cane mak,
 sayand "forsuth, þis is he, 35
 thru quham þe world sawit sal be."
 of cristis byrth þe fourty day
 of criste þis word scho cane say,
 quene his mody[r] mad hire offerand
 for hyme estyr þe law of þe land. 40
 & symeone, þat in wedoue-hed,
 þat lang tyme þat his lyf can led,
 þocht he blynd was of gret elde,
 w~~it~~ hartly eene ȝet he beheld
 In tempil as þai brocht Ihesum, 45
 & in armis sone hyme nom,
 & sad : "now, lord, lat pas in pece
 me, þat al tyme þi serwand was,
 fore myne ene now has sene þe hele,
 þat þu [has] hicht to Israel." 50
 of contynens mony vthyr ma
 ensample mene ma ta :
 as of margret, of scottis quene,
 In widoued hyr lyf led clene,
 & of þe noble wyf alsa 55
 of rome, þat callyt was paula,
 elizabet of vnguary,
 & als þe magdelayne sancte mary,
 sancte petyr als, & sancte germane,
 & of vthyr sic mony ane; 60
 sume estyr weding, sum estir syne

þai wex chast, & hewine can wine.
 bot to god þai emples mast
 þat fra þe byrth lifit þam chast,
 as margret did, & agatha, 65
 cecile, katherine, & lucya;
 bot in ourē laydy is best prōwit
 Fol. 164 a. quhou wele virginite he lufyt.
 for þe honoure of madyne-hed
 sancte Iohne þe ewangelyst, we red, 70
 slepand a-pone crystis kne
 was dygne his prīvete to se;
 In pathmos als þe angel brycht
 schawyt hyme ful sely sycht.
 fore in þame þat lifis chaste, 75
 makis resting þe haly gaste;
 for I trew þat god be
 with maydined & with humelyte.
 & I 3ou a tale wil tel,
 In rome quhylum quhou befel 80
 of a mane, þer wertuisse twa
 parfytly had & vthyre ma.

In Rome a nobile mane was,
 eufamyas callyt, & his wyf aglas;
 & with þe emperoure mast dere 85
 he wes haldine, & but pere;
 & he thre thousand men had ay,
 serwand hyme bath nycht & day,
 In clathis of silk cledine were,
 & beltis of gold, costlyk & dere. 90
 merciful was eufamyane
 til al þat he saw ned begane.
 Ilke day in his house had he
 of pure folk fusyt burdis thre,
 & Ilke day þat ourē of nowne 95

72. with dygne.

to pere hyme-self wald serue but hone.
 & his wyf was of þe sammyne wil
 sic godlyk werkis to fulfil.

þai had na barnys þame betwene,
 & þat gretly cane þai mene;
 fore-þi to god þai prayt sa þarne,
 þat þat laydy consawit with barne;
 syne dyluere was þat myld,
 thru godis helpe, of a knaf chyld,
 fare & quhyt, as vater fame,
 and had alixes to his name.

& fra þine in-to castyte
 þai lufyt furth, scho & he.
 & þat þare barne suld be na fowl,
 þai set hyme ayrly to þe schule,
 artis liberalis for-thy
 þat he suld cone, & philosophy.

Fol. 164 b.

& fra he come to fourtene þere,
 a maydine, þat mycht be his pere,
 þai socht, & fand of hys kyne
 þe emperoure house withine.
 þai maryt þame of gret nobillay,
 fore cummyne of mychty men ware þai,
 & gret fest at þe weding mad,
 as þai þat worldly welthis had.
 bot as cummyne was þe nycht,
 & he & scho to bed was dycht,
 of fleschly lust he had na thocht,
 bot beyisit hyme how he mocht
 gere hyre consent to chastyte.
 & lang sermone þare-of mad he
 til hyre, quhow scho suld god dred,
 & þare-of rasawe gret med
 In hewine estyre þis brukil lyf,
 "fore al mone de, mañ & wyf,
 & sic as we are fundyne here

before þe Iuge we sal aperē,
 & gyf reknyne þat Iuge til
 of al dedis, gud & Il,
 & fore oure dedis, nocht to layne, 135
 resawe opire Ioy or payne."
 & quhene he mad had lang preching,
 he betacht hyre his gold ryng,
 & syne his belt he schare in-twa
 & betaucht hyre þe hed alsa, 140
 sayand til hyre: "my leif swet,
 þire twa I gyf þe to kepe;
 fore-þi, my der, as þu lufis me,
 kepe þame, to god wil I þe se!
 & here to hyme I þe betak, 145
 as my lufyt warldis mak."

qwene þis was sad, he nocht bad,
 bot gold in fusione he with hym had,
 & stal away al priwely,
 & went hyme to þe se in hy; 150
 & fand a schepe redy þare
 to leodaciane to fare.
 þar-in he gat. syne passit he
 to edysame to þe cite,
 of cyrie in to þe land. 155
 þare he of chance a ymag fand
 of Ihesu cryst, oure lord dere,
 but mannīs handis mad, but ware,
 Fol. 165 a. In sandale; & quhene he can luk
 one It, sic luferand he tuk, 160
 þat he þare dwelt in body & thocht.
 & al þe gold, he ydyre brocht,
 he gaf to pure, & his clething
 he gaf fore ware in weslyng.
 In þat towne a kyrk was wrocht 165
 of oure laydy, & ydyr he socht,

& in a kyrk-zard done sat he
 of begerys ymang gret pleynte,
 & Ilke day thigyt his lyf-led
 at þame þat passag by þare mad. 170
 & quhene þat he gat ony gud
 mare þane nedit til his fud,
 he gaf It in gret hy
 to beggeris þat sat hyme by.
 & lang tyme he sat þare 175
 as begare, of gud bare,
 In fastyng, prayng, & in wak,
 pynand hyme-self fore godis sak.
 now lef we hyme in begyng,
 & of his fadir spek sume thing, 180
 þat, fra [þe] tyme his sone went
 fra hyme þis wyse In torment,
 continually he lifyt in wa.
 aa did his modyre, his wyf alsa.
 for-þi his fadyre, þat was mycetty, 185
 of al-kyne landis in sere party
 send mene to sek his barne,
 þat ware his ded gyf he suld tharne,
 & bad þame fore na cost spare
 to sek hyme, quhare-sa-euir he ware. 190
 þane passyt þai in landis sere,
 sekand hyme fere & nere.
 & quhene mony of þame had socht,
 & trawalyt fere, & fand hym nocht,
 sa hapnyt þat part of þa 195
 come to þe towne of edissa,
 & passit by quhare he sat.
 & he of [þame] þare almouse gat,
 & knew þame wel, & þai hym nocht,
 þocht þai besyly hyme socht. 200
 þane thankit he god Increly,
 þat he had mad hyme sa worthy,

Fol. 165 b. at his awne meñ he mycht sa
 fra þame in begyng almus ta.
 þe seruandis al, þat furth went, 205
 fra þa na hyme fand, agane ar lent,
 & tald how þai tynt al þare trawal,
 fore hyme to sek mycht nocht awale.
 his fadyr þane had mykil care,
 & his modyr mykil mare; 210
 for, fra þe day he ʒed of towne,
 In care bed scho lay [ay] done,
 In mol & hayre & woful fude,
 ʒouland as half brawne wod,
 cryand one god ful dulfully 215
 þat scho in sik wyse ay suld ly,
 but confort ore Ioy, fra þine,
 til scho hyr sone had gottyn.
 þe spouse þane til his modir sad:
 "allace, hard werd to me is lad, 220
 þat þus has tynt myn worldis fere!
 neuir-þe-les, modir dere,
 sic lyf as ʒe tak, I sal ta
 & neuire vthyr for wel na wa."
 þane scho gret, & handis wrang, 225
 & rayf hyre hayre, & her-self dang.
 quhay þat saw It, & pyte had nane,
 his [hart] was hardare þane þe stane.
 & þane scho sad, quhat-euir befel,
 þat but mak ay suld scho dwel 230
 as turtur, til of hyre mak
 hyre hapnyt confort for to tak.

and quhene alixes sewinten ʒere
 had dwelt in þat kirk-ʒard þer,
 seruand god ful dewotly, 235
 ane ymag þane of oure laydy,

236. & ane ymag.

þat in þe kyrke was honouryt ay,
 þis to þe sacristane cane say :
 "bryng in 3oure powre mañ þar-owt,
 for he is worthy for to bruk
 þe kynryk of al welth mast ;
 for in hyme restis þe haly gast
 & his prayere ful mony mendis,
 þat be-for god alsone ascendis."

145

bot zet quhene þe sacristane
 be þat had persawing nane,
 to þat ymage prayt he,

145

Pol. 166 a.

þat he þare-of marre wyse mycht be.
 til hyme grath takine gaf scho þane,
 quhare-by he suld þat mane ken,
 before þe dure þat sat þare-owt.
 & for hyre þe sacristane cane lout,
 & lowyt hyre as he wele aucht,
 & sped hyme furth, as scho hyme taucht,
 & brocht alixes in til hy,

150

155

& tald til al quhou oure laydy
 of þat mane mad sa gret lowyng.
 for-þi sone auld and 3yng
 honouryt hyme gretly,
 fra þai hard þis farly.

160

bot he of mane lowe wald nane ;
 for-þi he fled hyne, or he fane,
 be þe nycht, sa priwely,
 þat nane mycht wit, þat was by.

bot, certis, now are fundine quhon
 þat in þat manerz wald haf done,
 bot erare haf tane þe lowing
 for lytil cause, of auld & 3yng.

165

sa did he nocht, for þat he
 parfyt was in humylyte,

170

& fled wane glore for-þi but hone.

& to leodyce he sped hyme sone,
 & þare a schipe he fand redy
 to sayle, & in gat in-to hy,
 of tars of cecile þat was bowne. 275

& as þai saylyt, a wynd fel done,
 þe hawine of rome agane þare wil,
 disponand god, had þame til.
 & [quhen] alixes þat cane se
 þat of his purpos faylit he, 280

in hyme-self þane has he tho*cht*
 þat he vnkennyt dwel mo*cht*
 wi*th* his awne fadyre in til house,
 & til nane oythire be noyus,
 na charg nane vthyre wi*th* his fud, 285
 his fadire had sa mykil gud.

one þus purpos, quhene he was sat,
 his fadyre sudanely he met,
 fra þe p[a]lace hame gangand,
 wi*th* fele folk hyme folowand, 290
 þat serwyt hyme Ithandly.

Fol. 166 b. alixes one hyme [þan] cane cry,
 & sad: "þu godis seruand der,
 me pour*e* pylgriame, I pray þe, here,
 & biddis þat I resawyt be 295

In-to þi house pa*rcheryte*,
 & wi*th* þe crummys gere me fed
 of þi bred, sa þi sawle haf med,
 & as þu wald god had pyte
 of þi a sone, quhare-euire he be!" 300

ȝet his fadire knew hym na dele,
 bot his fadyre he knew ry*cht* wele.
 his fadyre þane commawndit þat he
 til his houis sowne led suld be,
 & til a serwand gert hyme betak 305

281. & hyme self.

289. & fra þe.

to kepe hyme, for his sownys sak,
 & bad he suld haf met & clath,
 & þat na man did hyme lath.

In his fadyre house he hym led,
 & as poure men hyme cled & fed. 310
 quhare he, forsuth, nycht & day,
 ful Ithandly to god cane pray;
 & his body ay torment he,
 þat he to god suld thankful be,
 thru labore hard & fastyng, 315
 & feble fud, & als waking.
 bot sume þat had his lyf sene,
 demyt þat he a sot had bene;
 fore one na worldly thing he thocht,
 bot in god was al his thocht; 320
 fore-þi quhylum personis Il
 scornefully wald cum hyme til,
 & of þe weschel þe weschyng
 ful oft one his hed wald fling,
 & mykil ethine at hyme mak; 325
 bot al he tholyt fore cristis sak,
 & neuir for ony tribulnes
 spak he Il es, mare ore les.
 & quhene he sewintene ȝere
 his lyf [had] leyd in þat manere, 330
 al vtrely to þame vnknawine,
 to syb or fremmyt ore to his awine,
 he wyst be þe haly gast
 þat of his ded þe terme in hast
 was nere. for-þi sone askyt he 335
 at ane þat was his mast priwe,
 pene, Ink, and parchemyne;
 & quhene he saw lasare, syne

321. a personis.

328. spak he h Il es, the "h" perhaps being meant to be crossed out.

Fol. 167 a. wrat quhou he had left his wyf,
 & al þe *procese* of þe lyf, 340
 þat he had fere ore nere,
 quhare he was in placis sere,
 & plyit þat bil, ore he wald leef,
 & It closyt in his nefe.
 & quhene þis was aldone, 345
 to god he ȝald þe gast sone,
 þat It resawyt worthely
 with angel sang and melody.
 & one þe morne, þat sonda[y] was,
 at þe solempnite of þe mes 350
 In þe kyrk, a woyce can cry
 fra þe hewine hely,
 sayand þire wordis, les na mare:
 “cummys to me, þat trawaland are
 or chargyt, al! & sowne sal I 355
 ȝou reward ful plentuisly.”
 þane al þat hard þis gret wondyre,
 fel to þe ȝerd, þare facis vndyr;—
 *
 syne eftyr þe woyce cane say:
 “passis & sekis hyme but delay 360
 In þe house of ewfamyane!”
 þane to sek hyme, mony ane
 passit til ewfamy[a]nis hal;
 bot he sad þane to þame al
 þat It cuth *nocht* of hyme say. 365
 þane come he furth þat *seruit* hym ay,
 & sad: “*siris*, It ma fall
 It be he, þat ȝe sek all,
 þat I *seruit* sewinetene ȝere
 of byding of myn lord now here, 370
 þat deyt ȝistirday wele late.
 sa wel I knew hyme, þat I wat,

* No break in MS.

be pacience & penance sere
 þat to god he suld be dere."
 eufamyane þane to þe sted 375
 quhare he wes, 3ed, & fand hym ded,
 & saw his face brycht & clere
 as [he] of hewine ane angel were,
 & wald haf tane of his hand
 þe wryt, þat he þare closyt fand, 380
 bot he mocht nocht be ony way.
 þane passit he furth but delay
 to þe kyrk, quhare at þe mes
 bath þe emperoure & þe pape wes—
 þe tane of þame archadius 385
 & þe tothyr honorius
 ware callit þane—& of rome wes pape
 Innocent. þane þir thre fut-hat
 3ed til eufamyanes In
 with dred of god, & entrit In, 390
 & come to þe corse, quhare It lay,
 & til It þus-gat cane say:
 "þocht we synful wnworthy be,
 þe gouernale 3et tane haf we
 of haly kyrk & cristine land; 395
 þare-for we pray þe, opyne þi hand,
 & lat ws se þat closyt wryt,
 & It þat wrytine is in It!"
 þane þe pape come hyme nere-hand;
 & he hyme tholit vnlok his hand; 400
 & tuk þe wryt, & he It rede
 be-for þame al in-[to] þat stede.
 & quhene þat þis had hard Ilkane,
 sa abaysyt was eufamyane,
 þat for wondir in extasy 405
 he fel done, & lang cane ly
 but strinthe ore word a gret space.

376. quhare he was þan 3ed.

396. þi band.

bot quhene þat he ourcumine was
 & one his sone beheld sadly,
 ful roydly cane he rayre & cry, 410
 his clathis in ragis he rafe,
 ✓ his wisage als, & al þe lafe,
 þat pyte gret was for to se—
 ful rewfully hyme demanyt he;
 & sa in þat passione 415
 one his sone he ruschit done,
 & c^{ri}yt, as mane nere al wod:
 “ful wa is me, my dere sone gud!
 quhy has þu wrocht sik wa to me,
 þat neuir ma recoueryt be? 420
 þu has distrybulyt me but were,
 swet sone, þis four & threty þere;
 bot endlas sorow now haf I,
 ded þus to se þe ly!
 stafe of myne elde þu suld haf ben, 425
 ✓ my ledare & my licht of ene.
 allace! lewe sone, þat I gat þe,
 to se þe sycht I one þe se!
 þat is my bale, but ony but,
 for þu na word wil to me mut. 430
 Fol. 168 a. for-þi my lyf ay I mone leyde
 but confort to þe tyme of ded.”
 with þat his mene, al wald he nocht,
 has tane hyme & away has brocht.
 vIth þat his modir, þat þus herd, 435
 out of wyt for wa scho ferd,
 as a lyones come ful thra,
 þat meñ had tane þe quhelpis fra,
 ✓ & rawe þe clathis scho one bare,
 & of hyr hed rawe þe hare; 440
 gowand to þe hewine sorow mad,
 & to þe erde syne fel al brad.

zet, of hyre sowne to get sycht,
 scho presyt faste; bot scho ne mycht,
 for multytud of mene, þat þane
 war þare to se þat haly mane.
 & þane sa hyly can scho rare
 til al þat sa thik stud þare:

“fore godis sak, gewis me entre,
 myne awne swet sowne to se,
 þat I cane with my papis fede,
 ful ofte quhen It was lytil nede;
 for þat sume confort ma me do.”
 & þat dede cors, quhen scho com to,
 scho rafe hyre face & fel one It,
 as wele nere owt of wyt,

~ & sad þane with sary chere:

“quhy did þu þis, my sone dere,
 ~ þat of myn ene suld be þe lycht?
 ful butlas bale þu has me dycht,
 hafand, sone, na pyte
 of þe dyses & thocht of þe
 In wondre, wa, & panys sere,
 now al þire foure & threty þere,
 & now has gotine neuir-þe-les
 Il cower yng eftyre lang seknes.
 þu saw þi fadir & me alsa
 lyf Ithandly in dowle & wa,
 & for þi sak ay sorowful be;
 & til ws wald neuir schaw þe;
 & quhene ony mys did þe til,
 þu tholyt with debonare wil!”

þane eftyre scho fel one hyme,
 & þat ful oft, ore scho wald blyne,

~ & kyssit hyme with drery chere,

Fol. 168 b. & sad: “þe gud folk, þat ar here,
 gret, & compaciens haf of me,
 In þis bale butlas þat yhe se!

for I haf [had] þere fourtene ȝere
 In my house my sone so dere, 480
 & quhat he was I mys-knew—
 for-þi of my lyf I rew—
 his awne seruandis oft seand
 bufet hyme fel & sare wif hand.
 alace! quha sal now gyf me til 485
 vater Inuche to gret my fil,
 my sorowful chekis for to wet?
 for nocht but ded my balis ma bet.”
 vIthe þat hyre spouse com gud-spede,
 fast murnande, in sorouful wede, 490
 & sad: “alace! þat I was borne
 til haf sic lyf me beforne!
 þat I sal be þis brocht one bere
 my blyse, my beld, my lef-man dere,
 quhame of I thocht ay to hafe 495
 solace & confourte oure þe lafe,
 & now is lewynt desolat,
 as waful wedow now, I wat;
 now is my meroure brokine smal,
 & my gud hope tynt is all; 500
 euir my sorow groys, alace!”
 & þai þat stud in-[to] þat place
 & herd hyre mak sic murnyng,
 gret for hyr, auld & ȝyng.

thane innocent, pape of rome, 505
 & þe twa emperouris alsone
 þat haly cors honorabily
 tuk vpe, & lad one bere in hy,
 & one þare schulderis bath hym rath,
 þe pape & þe emperoure bare bath, 510
 one to þe mydis of þe way.
 & fra þe puple [had] hard say

at þat mane was in stret brocht
 quhame al þe cite lang had socht,
 In ilke syd þai gadryt owt,
 to met þat sancte, In-to gret rowt.
 & quhat sek mane þat twechit hym,
 his hele he gat in lith & lyme;
 to blynd & def he gaf sycht & heryng,
 & to dume mefi he gaf spekine,
 to sere halt he gaf fet,
 Fol. 169 a. & vthyr of lepyre he can bet,
 of ydrope & of parlesy
 he heylyt syndry þare in hy,
 & gafe þame wyt þat ware brawne wod;
 & til al þat abowt hyme stud,
 þat mycht hyme tweche, quhat Il þai had,
 for-owt delay hale ware þai mad.
 thane þe emperoure & pape but wene,
 þat sa ferly warkis has sene,
 þat haly cors bare al thre;
 for þai of hyme wald halowit be.
 þar gert þai bryng in gret quantyte
 gold & siluire & skalyt be,
 þat, til folk ware It gaderand,
 þai thru þe puple mycht be passand
 & with þe sancte to þe kyrk wane.
 bot zet þe puple lewynt nocht þane
 to pres, þe relyk to behald,
 þat sa gaf hele to 3oung & auld.
 & wittis wele, þai ware Irk
 or þai mycht bryng hym to þe kirk,
 þat in honoure halowit was
 of þe martir sancte bonyface,
 & dwelt þare with þat haly thing
 sewine dais in-to godis lowing;
 & þe mene-tyme sparand nocht,

of gret ryches þai gert be *vrocht*
 a towme, þat fare was for þe nanys,
 of fyne gold & precius stanys,
 quhare-in honoure þai cane lay
 þat haly cors, þe sewint day
 of þe moneth of Iuly.

550

þare-of sic fleure sprang in hy,
 þat of balme & aromatykis al
 It oure passit bath gret & smal.
 & he þe sewinetend kalend
 of August of his lyf mad end,
 fra-þat criste oure flesche laucht
 thre hundir zere twenty & aucht.

555

560

548. to gret . . . brocht.

XXV.—JULIAN.



WENE þat ȝunge mane I was,
I trawalyt oft in sere place,
sic thing in my ȝuthe to lere
quhare-with myn elde I mycht stere,

Fol. 169 b. & drew me to gud mene, *parde*, 5
þocht lytil þare-of be bydyne one me.
þe trawalouris þane custume had,
þat al day ȝed ore rad,
& for trawale ware wery,
quhene þai come til þar herbry, 10
& namely fra þai mycht It se,
quhethyr þat It ware scho ore he,
hat or hud tak of ore clath,
þe rycht fut of þe sterape rath,
& to sancte Iulyane dewotly 15
a pater-noster say in hy,
In hope þat al gud herbry suld haf,
þat in sik wyse It suld crafe.
sic hope in-to sancte Iulyane
þe trauallouris þane had tane, 20
as mony men ȝet are
þat sammyne oysis here & þare.
bot, for þat fele, ma þane ane,
haly mene are callit Iulyane,
I ȝarnyt to wyt quhilk was he 25

1. The capital is wanting.

meñ socht in sic necessaryte,
 & sa his story I fand al hale,
 as til 3ow here tel I sall.
 & of wthyre Iulyanis sere
 mencione I sal mak 3ou here, 30
 & als sume memor sal I ma
 of Iulyane apostata ;
 for haly kyrk makis mencione
 als wele for Il, & for resone,
 as of gud ; for mene suld skere 35
 þat þai ware to be Il or ware,
 & be gud ensampil se
 sa gud or betyr for to be.
 bot þis mater I lefe hale,
 & here begyne wil I my tale. 40

of th[i]re Iulianis sume tyme
 ane byschape wes of synomyȝ.
 & sume mene sais þis Iulyane
 In 3outhed symone had to name,
 & was mysale, bot god hyme gafe 45
 hele of body & of sawle bath,
 & syne of lyf wox sa honeste,
 þat criste he callyt til his fest,
 quhare þe magdelane forgyfnes
 gat of hyre synnis, mare & les ; 50
 Fol. 170 a. & eftyre þe ascencione
 byschape was mad of cynymone
 be þe apostil[is] ; fore he was
 þane schenand in til halynes.
 & vertuise lyf sa cane he led, 55
 þat he thre mene raisit fra ded,
 & now with god is in-to blyse.
 & sume mene sais þis Iuliane Is
 he on quhame fele cane cry,

quhene þame nedis gud herbry ;
 for crist with hyme herbry cane tak,
 & in his house fest cane mak.

ane vthyr Iulyane beforne
 in almayne þare was borne
 of nobil kine ; bot his nobilnes
 of noble lyf ȝet mare noble wes ;
 & sa al tyme desyryt he
 for cristis sak martir to be,
 þat he hyme oferyt ay to þai
 þat cristis folk socht for to slay.
 a tyrand was in þat tyme,
 þat fellone was, callyt crispine,
 þat send & bad sla Iulyane,
 for þat he cristindome had tane.
 fra Iulyane persawing had
 þat he was socht, but abad
 he steryt furth vnabasitly,
 & met þame at hyme socht in hy,
 þat strak of his hed in haste,
 & [brocht] to ferole, þat he lufit maste,
 þat til hyme was falow dere,
 & sad hyme : "tak ensampil here
 of Iulyane, þat wald nochȝt trew
 In oure godis na to þame bow,
 þat þu to þame sacrifice mak,"
 or ellis sic ded he suld tak.
 bot he consent wald one na wyse
 to mak þare godis sacrifice.
 ferole hewyd þane in hy
 þai strak of in gret felouny,
 & mad a grawe, & lad hyme in,
 & Iulianis hewide with hyme.
 bot be proceß of tyme oure-drywine,

80. lufit mad.

quhene pece to haly kyrk was gewine,
 of vyone byschape, sancte maumert 95
 Fol. 170 b. In gret besynes sek gerte
 ferole, & fand hyme hale & clene,
 hafand his handis twa betwene
 þe hed of Iuliane, his fere,
 vnwemmyt, al hale & fere, 100
 Richt as It had þat Ilke day
 freschly bene lad in clay.
 & als amang merwalis sere
 of þis Iulyane þat meñ were
 wont to record, at a dekinne 105
 for brynnand jarnyng gud to wyn
 of Iulyane kyrk þe schepe
 fra hyrdis refit þat þame suld kepe;
 & þocht þe hyrdis in þe name
 for-bad hyme of sancte Iulyane 110
 to do sic wrang, he sad þame þan:
 "sancte Iulyane, þe haly mane,
 In til his tyme wes na glotone,
 na wont wes noch to ete motone."
 bot sic wykylt wordis of dyspyt 115
 In þat dekinne war wengyt tyt;
 for sa fel fewyre has hyme tane,
 þat hyme wrocht grant, ore he fane,
 þat Iulyane hym brynt sa faste,
 þat he gert vater one hyme caste, 120
 wenand þar-with hyme to refresch;
 bot his body sa stinkand wes
 þat nane by hyme mycht be,
 & in sic seknes syne deyt he.
 of þis sancte Iulyane in lowing 125
 sancte gregore tellis sic a thing.
 þane a housband a-gane oure lay
 telyt his land one sownday;

& he wenand best to do,
 þe patyl his hand clewyt to 130
 þe muldebred, quhen he suld mvk.
 god sic wengeance on hym tuk,
 for he wrocht one þe haly day,
 þe tre til his hand clawe ay.

& quhene he had twa 3ere & mare 135
 askyt helpe at sanctis here & þare,
 succure na helpe gat he nane,
 til he come til þus Iulyane,
 In quhais kyrk, quhen he mad
 his prayere, but a-bad 140

Fol. 171 a. he was deliueryt of þe tre,
 þat sa sorowful hyme mad to be.

[I]wlyane als wes ane vthyre,
 þat had ane Iuly til his brothyre,
 & bathe þe brethyr ware haly. 145
 & in þare tyme theodosy
 wes emprioure, & cristine fay
 honouryt, & ekyt nycht & day.
 til hyme þane come þere breþir twa,
 & sic request til hyme cane ma, 150
 þat he defend þame wald of grewe,
 hafand of hyme speciale lewe
 for to dystroy þe templis al
 of ydolis, bathe gret & smal,
 & kyrkis mak of lyme & stane 155
 dewotly in-to crystis name.

þe emperoure, þat was haly,
 þar request granttyt þam in hy,
 & in ekyne of þare entent
 þare-one gaf þame his patent, 160
 þat quha-euir ware traweland
 by þat sted, þai biggand,
 þai suld helpe þame for to do,

or of þare gudis gyf þame to,
 & þat þai vndone *nocht* lewynt
 vndir tynsal of þare hewyd.
 Iulyane þane & his bruthyre,
 godis wark willand furthyre,
 a kyrk mad in a place ner by,
 þat callyt was gaudeamyny, 165
 & be þe poware þat þai had,
 distrenzeyt al þat passag mad,
 othyre to helpe þame to wyrk,
 ore gyf þar gud gef þai ware Irk.
 sa hapnyt in þat sythware 175
 mene *with* a cart forby to fare,
 þat wyst þai brethyre pouare had
 to distrenze al þat passag mad
 to gyf þare gud or þar trawale.
 for-þi þame *thocht* It suld awale 180
 to fynd sume essonze for-quhy
 þai mycht frely pase forby;
 & consel þane tane haf þai
 of þare fawlouys ane for to lay
 In-to þe kart, dede as he ware, 185
 & sa purches by fre to fare.
 þane byd þai hyme stil ly þare,
 as lang before ded he wer,
 & coueryt hyme *with* clathis clene,
 þat, þai sad, suld ger hyme seme; 190
 & held one, til þai come nere
 quhare þai gud mene wyrkand ware.
 sancte Iulyane & sancte Iuly
 þane one þame hely cane cry,
 þat wald [haf] eschapyt *with* sic gyl, 195
 & sad: "frendis, a-bydis a quhyle,
 and helpis ws þis wark to do,
 or of 3oure gudis gyfis ws to!"

Fol. 171 b.

& answert þa lurdanys
 with he woyce al þat anys :
 "we pray 3ow thole ws pas nobly,
 for here a ded cors we cary,
 & we hast [vs] hyme til haf
 til sume haly place, hym to grawe."
 sancte Iulyane þane sad one he :
 "my gud brethyr, quhy lest 3ou le?"
 þay answert þane & sad : "sir, nay ;
 It is suth þat we say."
 & he sad : "eftyr 3oure suthfastnes
 It fal til 3ou mar & les."
 & þai ful blyth þare get cane ga
 þat þai war eschapyt sa.
 & quhene þai passyt ware away,
 one hyme þat in þe cart þare lay,
 þai callyt lowd, bot he wes stil.
 sa at þe last þai come hym til,
 & put one hyme, & callit be name,
 & sad : "ryse vpe, man, for schame,
 & helpe to sped ws in our way!"
 bot stil he wes. þane cane þai say :
 "wil we al þis day cry,
 as dede þis man wil ly."
 þe clathis of hyme þane haf þai tan ;
 & fand hyme ded. þan mad þai man.
 sic dowl þan & sic hidwisnes,
 þat þis hard, tuk, mar & les,
 þat na man durst lesine make
 to þai sanctis, for dowl of wrak.

[y]hete in þis stoury find we ane,
 Fol. 172 a. þat als wes callyt Iulyane,
 þat fadyr & modir bath sleucht,
 his vnwitting—þat wrocht hyme wocht.
 —þis Iulyane wes of nobile kene,

& had mykil warldis wyne.
 & hapnyt hyme in ȝouthhede 235
 þat he a day til hwntis ȝede.
 & quhene he had socht oure þe land,
 a gret hart & fare he fand;
 þane Iulyane rycht besyly
 folouyt þis hart al anerly. 240
 & sa at þe laste þat best
 turnyt a-gane, & mad areste,
 & sad: "quhy chasis þu me swa,
 wykyt man, þat þi fadir [sal] sla,
 & als þi modir of þi hande 245
 sal de be dynt of bytande brand?"
 quhene þis was sad, he was sary,
 & dred þai wordis gretumely,
 þat þe hart had sad hyme til.
 for-þi he dresyt hale his wil 250
 to lewe þe land al priwely;
 &, as he thocht, he dyd in hy.
 þane one his way sone ȝed he
 furth in-[to] a fere cunctre,
 sa nane hyme knew, na he nane. 255
 fore-þi arest þare has he tane.
 with his seruice to wyne gud þane
 he thocht, sene he was manly mane.
 þane to þe prince of þe cunctre
 sone he socht; & quhene þat he 260
 wyst quhare he wes & with hyme met,
 Rycht curtasly he has hyme gret,
 & sad: "sir, & It be ȝoure wil,
 lele seruice I wald mak ȝou til,
 & at ȝoure wil tak of ȝow fe." 265
 þe prince sad: "welcume þu be!"
 & hyme resawit thankfully,
 & gret gyftis gef hyme in hy.

246. but dynt.

þane þis Iulyane, þat was wicht,
 sa wele in palace & in fycht
 enplesit his prince, þat he hym mad
 knycht—sic luf til hyme he had—
 & gert hyme wed a 3ung lady,
 þat had castel and sygnory.
 sa þat he worth [a] mychty mane
 thru gud & prowes þat he wane,
 & lang tyme led gud lyfe,
 & gat fare barnis one his wyfe.
 bot his fadyre in þe mene-tyme
 & his modir in mykil pyne
 lift, fra þa þare barne tynt,
 fore þai cuth nobir cese na stynt
 to sek hyme bath fere & nere.
 þo þai of riches mychty were,
 bot þare-of na-thing þai rocht,
 bot al lewynt & þare sone socht,
 waferand fra place to place,
 til þat It hapnyt [þame] one case
 to þat castel ayrly to care,
 þat þare sone aucht, & syne his ayre.
 & þat mornyng Iulyane was
 gane to þe feld hym to refres,
 vnhaply in þe sythware,
 lytil before þat þai come þare.
 & sone þe laydy had þame sene,
 & saw þame honest folk & clene,
 & franyt quhat þare willis ware,
 & quhat þai socht þat tyme þare.

.
 fore scho had hard hyre husband tel
 al hale þe case as It befel;
 þame resawyt scho tendyrly,

273. & a 3ung.

* No break in MS.

&, fore þai ware ful wery,
 scho gert þare fet be dycht fyrste,
 syne lad þame in a bed to reste,
 & bad þame slepe & mery ma, 305
 for scho wald to þe chapil ga.
 & sa scho dyd, & lewyt þam, stil
 slepand soft at þare wil.
 & as þis thing done was,
 Iulyane come fra his solas, 310
 & for-wenyt to his wyf,
 but areste come be-lyf,
 trewand þane foroutyne wene
 þat scho in hyre bad had bene.
 with þat þe curtyng vpe he wauit, 315
 & twa lyand has persawyt,
 þat he mysknew, fore þai ware hyd.
 þare-for gret sorow til hym tyd;
 Fol. 173 a. for he wend It had bene sum mane,
 þat had his wyf defowlyt þane. 320
 for-[þi] of Ire he was sa hat,
 þat he al resone had forȝet,
 & in þat wodnes, ore he stynt,
 a scharpe swerd owt he hynt.
 þane fadir & modir in þat sted, 325
 In his wodnes, he slew ded.
 & as þe ded done was,
 þe ȝunge laydy come fra þe mes,
 & fand hyre lord wrath wondirly.
 þane þe cause speryt scho in hy. 330
 bot, quhene he had hiß wyf sene,
 gret wondir put away his tene,
 & sad til hyr: "I pray þe, say,
 quhat ware ȝone twa in myn bed lay?
 for I trewit it had bene a fere, 335
 þu had þane me fore mare dere."

311. of his wyf.

327. as he ded.

þane til hyme smyland scho sad :
 "þai twa, þat þare-[in] I lad,
 þoure fadyre & þoure modir are,
 þat fare has socht þou with hart sare.
 þar-fore I beysit me til es
 þame in althing & to ples."
 fra þat he [had] hard þis tale,
 his wit he tynt nere for bale,
 & in-to swonyng fele as ded ;
 & scho one hyme fel in þat sted.

þane watir one þame mek can caste,
 & þai oure-come at þe last.
 þane has scho hyme in armis tane,
 & sad til hyme : "my dere lewman,
 quhat amowit þou þis to fare?
 tel me, & na-thinge with me spare!"
 þane sad he : "my laydy gud,
 quhat wondir is þocht I be woud?
 In hart haf I sa mekil wa
 þat my-self me byrd to sla,
 preysand with fortune for to stryf,
 & now has put bath ofe lyf
 fadir & modir fellow[ly]!
 allace! þat cuire borne wes I,
 for to be callit þe wykiste
 fra suth to north, fra est to weste,
 for of my ded sa cruele

Fol. 173 A. þe world sal neuire cese to tel.
 allace! I thocht nocht fore to thryfe,
 with fortune, quhen I begafi to strife.
 I gaf na treuth þat It suld be
 suth, þe hart [had] sad til me;
 & now fulfillt has in dede
 þe thing þat I sa sare cane dred;
 þare-fore I lewynt kithe & kyne,
 & yet þis wrak is falline In.

þarefore fare wele, systir swet ;
 for with þe sal I neuire met,
 bot ay [sal I] nycht and day, 375
 til Ihesu criste, þat [al] mychttis may,
 my pennance tak, & rew of me !"
 þane wes gret pite fore to se
 how his wyf hyme in armis hynt,
 ʒgretand sa fast þat scho na stynt, 380
 & sad til hyme: "swet lord dere,
 quhat, wene ʒe to lewe me here?
 na, forsuth, It beis nochȝt swa,
 bot quhare þu gais, I sal ga,
 & wa with þe thole als wele, 385
 as euire I tholyt welth or wele,
 & of þi pane partenare be,
 as I of Ioy has bene with þe."
 a new dysese þane can he tak,
 seand his wyf sic sorou mak, 390
 na hyre purpos he chang ne mycht
 nobir for prayere na for mycht.
 þane passyt þai furth, wauerand
 a gret reuire til þai fand,
 quhare-In fele drownyt ayre & lat, 395
 for þare was nobir bryg na bat.
 þane he & scho, þat mychttȝ ware
 of gold & siluir, wald nochȝt spare,
 bot ane hospytale mad but were
 one þe bank of þat riure, 400
 quhar-in al þat had nede
 þai herbryt wele, & can þam fede ;
 & al þat wald þe vatis pas—
 for he mekile man & stark wes—
 quhene þai come nycht or day, 405
 he bare þame oure but delay.
 & with als in chastyte

Fol. 174 a.

devoutly kysyt his wyf & he
 & quene þai lang had led sic lyf
 thankful to god, he & his wyfe,
 It hapnyt hyme al very
 In til his bed a nyght to ly,
 quene so gret falline wes þe snaw,
 þat nane mycht þe ȝerd know,
 & wele gret was þe frost with-al
 about mydnyght he hard ane cal
 ful pytuisly one hyme be name,
 & gretand sad: "ryse, Iulyane,
 & oure þis watir þu bere me
 þat in poynt is to peryst be!"
 þane Iulyane na dwelling mad,
 bot furth he ran but a-bad,
 & fand a ȝunge barne in þat stede,
 þat fore cold nere wes ded;
 for he wes myssele & sare seke,
 & Ilke bale cane vthyr eke,
 þat Iulyane hyme bethocht
 þat he þe watir pas wald nocht
 with þis chyld, til he warmyt ware.
 for-þi sone he hynt hyme þare,
 & to his ostel has hyme borne,
 & mad a fyre sone hyme beforne.
 bot, fore na fyr he mycht mak,
 þe child na kyndly het cuth tak.
 þane for dowl þe barne suld spil,
 he mad a bed & bare hyme til,
 & happyt hyme ful tendirly,
 & wele lang tyme let hyme ly.
 & quene cummyne wes þe day,
 Iulyane come quhare he lay,
 & fand hyme ȝet lyand clede,
 as he had lad hyme in his bede.

420. þai.

429. his.

435. spiel.

he bad hyme Ryse, fore it wes day,
gyf he had hast of his way.

þe chyld semyt þan fere mare clere 445

þane is þe sowne in myd-ȝere,

þat wes before al myslary

& gret seknes ful vgly;

for of his face come a leme

as It had bene a sone-beme. 450

with þat he passit ful rath in hewine,

& til his hoste sad in swet stewine:

“gud Iulyane, god has send me

to comfort & to say to þe,

ol. 174 b. þat þi pennance sa thankful Is, 455

þat he til the al hale þis myse

forgyfine has quyt & fre;

& alsa bad me sa to þe,

þat þu sowne, & þi folow bath,

sal til hyme cum in hewine ful rath, 460

quhare ȝe sal bruk þe gret blyse,

þat he [h]as grantyt til al his,

& namely for þu set þi wil

til herbry al þat come þe til.

for-þi þai at in name of the 465

askis herbry, sal herbryit be,

& be wele esyt at þe lest,

suppos þai haf nocht plesand fest.”

þe angel þan of his sycht

wanyst. & he with al mycht 470

lowyt fast god of his bouȝte,

þat let hyme sa his angel se.

sanctē Iulyane þan & his wyf

to god led þai sa thankful lyfe,

þat þare dedis sa wele can stere 475

þe lytil tyme þat þa lif[it] here,

þat one a day & in ane houre

þai deyt, & til ourē saweoure

sa quemful, þat, rycht [as] þai twa
 has tholyt here bath wele & wa,¹ 480
 sa to-gydyre he þame brocht
 til his gret blyse, þat falis noch;
 þe quhilk fore his debonare wil
 he grantyt ws al to cum til.

Ande as dewot mene has delyt 485
 of gud men fore to red & wryt,
 ensampil gud of þame to ta,
 of wykit mene þai suld alsa
 þe wykitnes here tald þam til,
 to restrenge þame fra Il, 490
 sic wykyt dedis for to do.
 for, þocht I now haf tald þou to
 of thre Iulyanis gud,
 of þe ferde Iulyane, as I vnderstud,
 I sal tel, of his wykytnes, 495
 þat fulsume til al gud-men wes.
 þis Iulyane wes noch haly,
 bot Il & ful of trechery.

Fol. 175 a. & in þe tyme of his ȝouthede
 in til leteratoure sa wel he sped, 500
 þat fore fals feinȝet halynes
 In lytil tyme he monke mad wes;
 for he resemblyt fore to be
 worthy and gud; bot ȝet he
 wykyt wolfe wes withine, 505
 & heylyt in a lame-skine,
 sa þat fele dissawit he,
 sa semand gud man [for] to be.
 ymang vthyre wes a wyf,
 þat wend he ware sa gud of lyfe, 510
 as a doctore sais, þat scho
 thre gret poyttis brocht hyme to,

fillyt of gold to þe hals,
 & þare a-beoufe scho had layd als
 askis, þat gold to consele. 515

&, for scho wend [þat] he ware lele,
 to þat traytoure, monkis before,
 scho deliueryt þat tresoure,
 trowand he mycht be-gylyt be;
 for þe gold scho let hyme nocht se. 520

bot nocht-pane be-for wytnes
 þe poyttis scho opnyt nocht-pe-les,
 & let hyme se þat þare wes nocht
 bot askis; for sa scho thocht
 to ger hyme hyre gold kepe wele, 525
 & of þe profyt na-thinge fele.

þis monk þane þe poyttis has tane,
 &, fra þe wyf hir way has gane,
 he had þame til a priwe stede,
 &, for þai hewy ware as lede, 530

þame to proue þane prewit he,
 & fand þame ful of gold al thre.
 þe gold til hyme þane tuk he sone,
 & askis in þe pyt has done,
 & coueryt, & mad þame clene, 535
 as he witz-In had nocht þame sene.

sone eftyre had þe wyf to do
 witz hyr gold, and come hyme to,
 & askit hyme þe tresoure,
 þat scho gef hyme to kepe before. 540

sad he þane: "deme, gladly,"
 & þe thre poyttis brocht in hy.

ol. 175 b.

& scho, besy for to se
 hyr gold, temyt þe poyttis thre;
 & askis in þame euir-ilkane 545
 scho fand, bot gold [þare-in] was nane;
 & askyt hyme quhare he had done

hyr gold, þocht askis ware a-beone.
 þane sad he: "deme, ar 3e woud?
 lowyt be god þat gud men stud
 be-for, quene 3e þe poyttis brocht,
 & þame opnyt, & saw rycht nocht
 in þa poyttis bot askis ware,
 & rycht sa, deme, lo þame þare!
 & had nane þe suth sene
 bot we twa, 3et wald saw men deme
 þat it ware, deme, as 3e tel;
 bot lowit be god rycht fare, þan fel
 þat I gudmene to witnes had!"
 þis þe wyf sa abaysyt he mad
 þat scho had nobis twng na tutht
 to say hyme þat he sad nocht suth,
 bot held hyr stil & hyr way 3ud.
 & sa he brukyt al þe gud;
 for of þe gold wes witnes nane,
 bot of þe askis þame alane.
 sone estyre þat the wey he nome
 with his gold, & come to rome,
 & secular clething cane one ta,
 & sa become apostata.
 & with slichtis & with gret gyle
 sa has he wrocht in lytil quhyle,
 & with þe gold þat he þan had,
 þat he consule of rome wes mad;
 & sa gouernyt þat dingnyte
 þat syne emperoure mad wes he.
 & for he wes parfytly
 Infourmyt in-to sorcery
 in his 3outhed, he til hym drew
 al þame þat in þat craft he knew.
 & one a day wes lefit alane,
 quene his mastir to feld wes gan,
 & in a buk of þat science

red, a-gane his master~~e~~ defence.

þane before hyme cane apere

585

a multytud of fendis sere,

þat blak ware & ful vgly.

ol. 176 a. for-þi he mad one hyme in hy

a takine of þe croyce, fore dout

of þame: & þai sowne flaw owt.

590

& quhene his mastir come hame,

þis tald hyme sow[n]e Iulyane.

& [he] sad hyme: “lewe sowne, in wast

leris þou þis crafte: for alþir-mast

þat takine þe feyndis skiris,

595

& of þar mycht & purpos merryys,

for þai lewe It, & doutis bath,

& quhene þai se It, fleys rath.”

for quhy, quhen þis Iulyane

of þe emperoure þe stat had tane,

600

& wist þat with sorcery

he mycht nochȝ wyrk quhare corce ware by,

& þat craft hym had helpyt sa

þat he wald na wa It for-ga,

bot in quhat-kyne thing he had to do

605

þe feyndis helpe he askyt þare-to.

fore he wyst [þat] þai ware red

for þe croice, þare-for he bad

þe croice in al place to distroy,

& to al cristyne men to do noy,

610

for vthyr-ways he trewyȝ nochȝ

þe feyndis helpe til awale ocht,

na ȝeyt til obey ocht hyme til,

na his purpos til fulfil.

þat tyme quhene Iulyane

615

In þe land of pers wes gane,

In “fadrys lyfys” as we red,

585. before þame.

594. lew leris.

595. sakiris.

602. þare by.

613. & na ȝeyt.

a fend he callyt til hym gudsped,
 & bad hyme in þe west sone fare,
 & bryng word quhou it wes þare. 620
 þis feynd þane fast one his way
 sped hyme furth nycht & day,
 til [he] of chance come til a place
 quhare þat a monk lugyt wes,
 þat lyfyt in deuocione, 625
 In fasting and in oracione;
 & sa gud his prayere wes
 þat þe feynd mycht na forþir pas,
 bot come agane to Iulyane,
 & answare he brocht nane. 630
 þane sad Iulyane til hym sone:
 "quhar has þu ben? quhat is done?
 & quhy duelt þu sa lang away?
 Fol. 176 b. al hale þe suth to me þu sey!"
 & he þane til hyme cane tel 635
 how a monke gert hyme duel,
 & letyt hyme to pas forby.
 he prayt god sa inkyrly
 þat he tene days bydand wes
 to se gyf þe monk wald ceß 640
 of his prayere, bot he wald nocht.
 "þar-for agane to þe I socht,
 for sa prayt þat monk Increly
 þat I mycht na-way pas hyme by,
 na in þi erand a-valþe, 645
 bot has tynt hale myn trawele."
 Iulyane sad: "þu trew me
 þat I sal wele rewengyt be
 of þat wikyt monk publy,
 quhene I cum þare, sekyrly." 650
 þe feyndis hicht hyme þan þat he
 hale victore of pers suld be.

624. þis monk.

639. bydans.

sephystrasus, a tyrand, þane
 has speryt at a cristine mañ
 soroful: "quhat venis þu
 þat þe wrechis sone dois now?" 655
 & he cane answeze hym oñe ane:
 "a grawe I mak to Iulyane."
 as in þe story of sancte blase
 of þis tyrand men wrytne has. 660
 of carnotense byschope albert,
 þat wes a mañ of gret disert,
 sais: "quhene þis tyrand mad repara
 to þe cite of cesare,
 of capodose in þe cunctre, 665
 sancte blase hyme met, treuand þat he
 suld þane ameis his felloñ wil,
 cristine meñ þat he had til,
 & of berē-bred mad hyme presand;
 for vthyr wes nane in þe land. 670
 bot fore dedenþe þane Iulyane
 tholīt his presand nocȝt be tane,
 he sad: "dispyt he dyd hym gret
 þat til hyme [he] send sik met;
 & for his bred he send hym hay, 675
 & til hyme strutly cañ say:
 "þe fud of bestis vnresonabīle,
 to mane til et nōcht delytabīle,
 þu has ws send; for-þi send we
 sic-lyk fud aganys to þe." 680
 sancte blase answert but het,
 & sad: "we haf send þe sic met
 as oure-self has, þu sal trew,
 þocȝt þu hay sendis ws now
 quhare-of þi bestys þu feydis. 685
 meñ se wele may þu god nocȝt dredys."
 þane Iulyane, þat wes wrath,

fol. 177 a.

656. deis now.

672. tholet.

676. can casy.

sic answer has mad rath :

"quhefi I haf woonyfi al pers,

þis cite hale I sal reuers,

& mak It for to bers corne,

as mefi has sene here beforne.

sa sal It dystroyt be,

þu, blase, in dyspyt of þe."

sancte blase had na nobir wane,

bot to þe kyrk þat nyct is gane,

to pray god hyme succure [to] send

& fra þe tyrand hyme defend,

þat til dystroy þe land has thret.

sa fast þat nyct he has gret,

þat 6ne slepe he fel sene;

& a multytud of angelis has sene,

& in þe mydis of þai stand

a laydy far & auenand

In a trone with blyth wlt,

& sad to þame þat stud about :

"sancte mercure sone to me cal þe,

to reweng my sone & me,

& smertly dicht hyme for to sla

þone Iulyane apostata,

þat has sclanderyt mys sone & me

thru his pride & Iniquite!"

a lytil befor þat mercure,

þat wes knyct of gret honoure,

þis Iulyane for cristine fay

gert slay, þat is þe kirk þane lay.

sancte mercure þane ras hastely

at þe bydinge of þat laydy,

& his armys has hynt sone,

þat to kepe in þe kirk ware done,

& armyt hyme, & held his way

to þe ost quhare Iulyane lay,

690. rehers.

718. & þe.

720. & to kepe.

& did his dewoure worthely,
 as hyme had bydine þat laydy.
 þane waknyt blase, & tuk kepe 725
 til þat he had sene in slepe,
 & rase, & passit but delay
 to þe grawe, quhare mercure lay,
 & myssit his body; & he socht
 11. 177 b. his armis, & he fand [þame] nocht. 730
 þane askyt he þe sacristane
 quha þai armis a-way had tane.
 “for suth, sad he, sir, I no wat;
 bot here þai ware zystrewen lat,
 quhar þay ware wont for to be 735
 euir sene þai ware tacht to me.”
 sancte blase fra þat place com away.
 & one þe morne, quhen it wes day,
 he come & fand þare þe body
 & spere & armis al bludy. 740
 þane com a mañ in þat sythware,
 quhen sancte blase þis saw þare,
 & tald hyme, quhen Iulyane
 In-to þe oste his rest had tane,
 þar come sone a strang knyght, 745
 horsyt & armyt wele at ryght,
 & strak þe sted with spuris sa;
 þane thru þe ost he cane ga,
 & of al þe knyghtis thru þe sture,
 til he come til þe emperoure, 750
 & strak hyme in þe brest ryght
 with a scharpe spere at al his myght,
 þat he his hart clawe in twa,
 & to þe erde bakwart gert ga.
 quhene þis wes done, sa wanyst he 755
 þat na mañ eftyr cuth hyme se.
 þane Iulyane, þat wes but ded,

723. deworne.

726. had seme.

732. quha þat.

his neful tuk of his blud red,
 & kyst It vpe agane the lyft,
 sayand sic wordis of vnthryft:
 "þu has oure-cu~~mm~~myne, of galylee,
 I grant þu has oure-cu~~mm~~myne me."
 with þai wordis, as worthy ware,
 he deyt, & lefyt wes þare,
 nocht put in erde, for al his mene.
 & [men] of perce sone com þane,
 & flew hyme, & his skine ha~~u~~ bare
 to þar kyng; & he but mare
 vndir his feit [it] layd but let,
 quene he in kingis seg wes sat.
 to þis Iulyane wil nane pray,
 na nane prayer for hyme may.
 bot þe todir thre pray we
 þat þai wil oure beld be;
 & namely to þat Iulyane,
 þat for gast has þe angel tane,
 þat he for ws mak sic prayer
 þat we may hafe gud herbry here,
 & syne in hewine herbryt be.
 Amen, Amen, *parcheryte*.

Fol. 178 a.

763. with þat.

XXVI.—NYCHOLAS.



T is herde of sanctis sere,
 þat seruit god til þai ware here,
 þat for þar dedis eftyrwarde
 he mad to þame hewinly rewarde;
 bot mar did he for sanct nycholas 5
 In þis warld til þat he wes;
 & quhat þærele man war in sted,
 be sey or land þat myster had,
 & had ferme hope in nicholas,
 to be helpyne be his purches, 10
 In his lyknes god wald aperē
 & gyf þame helpe in þare myster;
 In lyknes of þat haly mañ
 god did sa mykil for hyme þane.
 for-þi, deuocione to eke 15
 of þame þat hym for heile wil sek,
 I wil declare his story,
 In haly wryt as It fand I.
 sanct nicholas of þe cite
 wes cytysane of patere, 20
 & cumyne wes of noble kyne,
 þat ay besy ware hewine to wyne.
 ephyphanis his fadir was,
 his modir plamya but les;
 þe quhilkis in floure of ȝouthede 25

1. The first letter is wanting.

sanct nicholas gat, as we rede,
 & fra þine in chastyte
 led þai ay þær lif, bath scho & he.
 þe fyrst day þat nicholas
 of his modir borne was 30
 & in water to wesch lad syne,
 [he] stud alane in þe bassyne
 one his fet but helpe of mañ.
 to wyrk myracle sa he begane.
 & for to schaw þat he suld be 35
 of abstinence, fra þær he
 to suk bot anys one þe day
 his modir pape wont wes ay;
 na one fryday bot anys wald he
 þe nowrys suk for ocht mycht be. 40
 In his credil, ore he cuth crepe,
 þus he be-gane to god seke,
 & held furth ay in þat trace.
 sa wes he ful of godis grace.
 Fol. 178 b. & fra he pasyt tendyr elde, 45
 þat he cuth ga & hyme-self weld,
 his abstinence ay ekit he,
 al fleschly lustis for til fle,
 & for to gang in hewynly way
 he forsytt hyme, nycht & day; 50
 & vthyr barnis wantones
 lewytt ay, quhare-euir he wes.
 his fadir þane, þat saw he wes
 habil to cum to gret grace,
 gert informe hyme besyly 55
 In liberale hartis sutely
 of grece in [-to þe] noble land,
 quhare philosophy wes ryngand.
 & quhene vtheris to playine ȝed,
 as course askyt of ȝuthed, 60

þane wald he to þe kyrk hym sped,
 godis word to here & red,
 & þar-one wes besy ay,
 & nobir in gammyne na in play.
 & quhene þat his fadir wes ded 65
 & his modir, he in þare sted
 brukyt þare possessione,
 þat þai hyme lewit in fusione.
 þane he thochtful & besy was
 hou he mycht sa gret riches 70
 spend, bot nocht in lof of mañ,
 bot of god. þane he be-gane
 til helpe þe pure, þat ware nedy,
 with met & drynk & herbry.

sa hapnyt þane percase, 75
 his nytboure, þat mychtty was
 & duelt nere quhare duelt he,
 to fal in-[to] sic pouerte,
 þat skantly had he þe lyf-lad;
 3et þane thre douchteris he had, 80
 & mary þame wald nan þane,
 fra in pouerte fel þis mañ,
 þo meñ before of he parage
 þame askyt in-to maryage.
 þis poure man wmbethocht hyme 85
 hou he his lyfing suld wyne
 throu his douchteris; þare-for thocht he
 to þe brodale send þaim al thre,
 & of þe gud þai mycht wyne
 led his lyf, þocht It ware syne; 90
 fore 3ung þai ware & fare of face.
 bot fra þis west sancte nicholas,
 he had gret dule of þat myschefe,
 & thocht he wald þame relefe,

Fol. 179 a.

& in þe wyndow fundyne has
þis gold, he thankit god felsyt
his heldast douchtyre þan alsw
he wedyt wele & worthely.
bot ȝet sancte nicholas in hy
a nobis nyctt did as before
with syk a sowme of gold ore
& þane þis man but a-bad
gret lowyng to god mad,
& his oþis douchtyre sone þan
he maryt with a myctty mane
he t[h]ocht to wak & besy be
for til get knowlag, & to se
quha It wes helpyt hyme sa.
& ȝet sancte nicholas cane ta
doubte sa mykil gold as are,
& lad It [þar] as dide he ayre,
& his way syne cane fare,
& left þe gold lyand þare.
þane of þe noys of his fet
he waknyt þare nocht fast cane
& sone gat vpe & folouyt fast,
& nicholas knev at þe last,
& went hyme for godis sak

& his gatis hame cane ga, 130
 & bad hym nocht tel he dyd hym gud.
 þane athyr one hame 3ed.
 þane he his 3ongast douchtir wedit wel,
 & hyme-self wele led Ilke dele
 with al þe laf, & sa wele wrocht, 135
 þat al his tyme he wantyt nocht.

sone eftyr hapnyt for to de
 þe worthy byschope of mirre.
 þane [bischapis] serc come to þat towne,
 ol. 179 b. be-cause of þe eleccione 140
 of a new byschape to ma.
 & ymang othyr ane of þa
 wes of sa gret autoryte,
 þat þai wald do þat at bad he.
 þis byschape þane of sic mycht 145
 gret þe clergy wakk þat nycht
 in abstinence, god to pray
 þat þai mycht a gud man purway.
 to þat bischope a voice can say
 þat nycht befor þe day, 150
 & bad hyme to þe kyrk dure gan in hy,
 & þare behald besyly
 til hym þat fyrst com, quhat he war.
 & 3et þe voice sad forthyrmare
 þat nicholas suld be his name, 155
 & bad swne he suld be tane,
 & byschape mad of þat cite,
 for þar-to worthiest wes he.
 þe bischape [one] þe morne but hone,
 as þe voice bad, has done. 160
 þane nicholas come [hym] alane
 to þe kirk dure; & hyme has tan
 þe byschap, & his nam sperit has.

& he sad til hyme: "sir, nicholas."
 þe byschape Ioyful þas brocht hym in hy
 to þe place of þe clergy,
 & sad: "lo, gud mene, þis is he
 þat god wil here byschape be."
 þane al consentyt þare-til,
 & mad hyme byschape of a wil,
 suppos he consentyt nocht,
 bot gane-sad al þat he mocht.
 & eftyr held þe sawmyn meknes
 þat he had ore he byschap wes,
 In thewis saddare þane wes he ere,
 wakyng & in Ithand prayere,
 his body waikly he fed,
 & wyfyne company ay fled,
 blyth in til admonestyng,
 & awful in to chast[is]yng.

It is sad, þus nicholas
 In þe counsil of vicefi wes.
 & þat tyme men hapnyt be
 In gret þorele sted in þe se.
 þai cryit þane: "nicholas, to god dene,
 Fol. 180 a. gyf al be suth we of þe here,
 send us helpe þat þus ar sted!"
 & vnese þis sad þai had,
 quene ane in his lyknes
 aperit to þam þat sa red was,
 ganand dry fwt one þe se,
 & sad to þame: "3e callit one me;"
 þane, þame to helpe, or he fane,
 þe schipe be þe sterne has tane.
 þane cesit þe storme sa bald,
 & þai to land come, as þai wald;
 & til his kyrk 3ed but abad,
 to thank hyme at þam helpit had.

& alsone as þai hyme se,
 but kennyng fand: "þone is he," 200
 & sad: "sir, ȝe sawit ws now,
 þare-for lowing we gyf god & ȝou."
 & sad he: "sonnis, thank[is] me nochȝt,
 bot thankis god þat al has wrocht,
 & ȝoure ferme treutht & his mercy; 205
 for na lowing þare-of ask I."

Eftyr sowne hapnyt to be
 a gret hungir in þat cunttre,
 þat wes sa fel & sa angry,
 þat vnese mycht meñ get to by. 210
 þe byschape þan god can pray
 þis to remed. & he herd say
 þat in þe hawine schipis gret
 ware arywit, chargit with quhet,
 be tempest þat þam ydyr brocht. 215
 & he to þame sone has socht,
 to þere folk þat sa cane fale.
 þane askit he þame to sel vitale,
 a hundre medreiis at þe lest
 of ilke schipe at his request. 220
 sad þai: "fadir, we dare nochȝt
 þis quhet sel we here brocht,
 for of constanȝtne in þe cite
 to þe emperoure garner mōn we,
 & gyf cunt redy be tale 225
 of mesuris of þis quhet hale."
 þane swetly to þam can he pray:
 "dere sonnis, do as I ȝu say!
 for I hicht ȝou in suthfastnes,
 of god ȝe sal haf na les 230
 of quhet a corne þan nov haf ȝe.
 Fol. 180 b. cum quhare ȝe sal dischargit be."
 þane his request can þai fulfil,

for þai mycht nocht sa na hyme til
 & þis done, þai sailyt but bad
 quhare-to þare tryst wes mad,
 & þare þe quhet deliueryt hale
 in quantyte, mesur & tale,
 þat þai at alysandir had tane.
 þare-of þai vnderyt ilkane,
 & þis merwale tald in hy
 til al þat þare ware opynly,
 þat god he his seruand had done.
 & þe byschepe þe quhet alsone
 wysely has departyt þane,
 eftyr as nedyt ilke mane,
 þat þai twa jere had of þat quhet
 ynuch til sed & til etc.
 & næ suld ferly one þis,
 for til ws be crist hycht is:
 "quha-sa trewis in-to me,
 sik wark as I do, do sal he."

[I]n þe land quhare sancte nicholas
 wes byschape, ald custum wes
 of ful folk [þat] þare dwelland ware,
 for til honoure mawmentis ser,
 & namly þe ymag of dyane,
 In quhais worschipe carlis had tan
 a mekil tre with branchis brad,
 & syndry ritis vndir mad
 as of payazn[i]s custummance
 til et, drink, syng, & dance.
 bot þe byschope ger[t] lat be
 þat fals custum, & als þe tre
 maugre þaris gert strik in twa.
 & þare-of wes þe fend ful wa,
 & thocht to rewengit be

261. yapa3ns and.

of þe byschope. for-þi mad he
 ane oymment, þat diaton hicht,
 þat watir & stane to bryn had mycht, 270
 & hyme transfourmyt, ore he fane,
 In lyknes of a jung womane
 semand relygiouse fore to be;
 & in a skaf a-pone þe se
 sayland, has met men, þat bone wes 275
 for to sek to sancte nicholas.
 "I pray 3u," sad scho, "in mynd haf 3e,
 gyf it nocht noyus to 3u be,
 my lytil gyft of þis oymment
 Fol. 181 a. 3e tak with 3ow, & myne entent 280
 þar-with fulfil, as cumyne ar 3e
 to þe cite of myrre;
 þat is, þat 3e oýne gere be al
 þe wallis of þe byschapis hal."
 "3a," sad þai sone þare-til, 285
 mys kennand hyre or hyr wil.
 a lytil schepe sone haf þai sene
 chargit of meñ honest & clene.
 amang þam þane þar ane wes
 in althing lyk to nicholas, 290
 þat one þame callyt, & askit quhat scho
 [þat] with þame spak, had brocht þam to.
 quod þai: "scho has brocht
 a boyst of oyle, & ellis nocht,"
 & at scho to þame sad, tald þai. 295
 & to þame swetly can he say:
 "It is þe felone fand dyane,
 fra quham 3e haf þat oyle tane;
 & to þrowe þat it sa be,
 cast it owt in þe se!" 300
 & has he bad, sa haf þai done;
 & It a fyre mad alsone,

þat broynt þe watir, & lo rasyt.
 þane ware þe schipmen rycht abaysit,
 sic wondir quhen þai se, 3
 as fyre a-gane kynd bryne þe se.
 wita þat þe schipe, þai saw þare,
 wanyst a-way, þa ne wist quhare.
 bot sa þai sailyt furth, & land has sene,
 & hawynit, quhare þai wald haf bene, 3
 & na duelling mad in ony place,
 til þai come to sancte nicholas,
 as before a-wouyt had þai.
 þane sawmyne til hyme cam þai say :
 "sir, of ours lyf we thank þe hale," 3
 & tald hyme þane al þe tale,
 one þe sey quhow þame tyd,
 & quhat merakil he þam kyd,
 & sawyt þame quhen þai nere schent
 ware be þe fende & his buschment; 3
 "þare-of lowyng we zeld þe here,
 for þu art godis scruand dera."
 quhene þe byschope herd þis talde,
 thang to al-mychty god he zaulde,
 Fol. 181 A. þane bad he þir mefi rychtyse be, 3
 & send þame blyth to þare cunctre.

[S]one cane sume folk assay
 of rome þe emperoure to verray;
 & sic were to gere stanchit be,
 þe emperoure send princis thre, 3
 vrsun, apolynefi, and ane
 of þay men callit negociane.
 worthy princis, al thre
 has mad þam bofi to pas þe se.
 & as þir folk ware sayland best, 3
 þar fel one þame a gret tempest,
 þat draf þam to adryak,

fore ony defence þai cuth mak.
 & quene þus It hapnyt wes,
 & It had hard sancte nicholas, 340
 he ȝed to þame, & to rehet
 he callit þam blythly to þe met,
 In hope þat þai suld gere men lewe
 In-to þe land to stele ore refe.
 & as he best chere had mad 345
 to þer meñ he with hyme had,
 þe consul of þe land þat tyme,
 fore gyft corrupyt & wynnyne,
 thre sakles knyghttis had gert ta,
 & bad meñ suld sonê þam sla. 350
 & quene sancte nicholas þis herd,
 with þire thre princis furth he ferd,
 & one he come to þe sted,
 quhare þe knyghttis suld thol ded,
 & fand þame bundyn al thre, 355
 to be hedyt set one kne,
 & þe basare with scharpe brand.
 bot he hyme sowne gat be þe hand,
 & smertly has It fra hym tane,
 & þam losyt, or he fane, 360
 & ȝed with þame to þe pretore.
 & þocht þe ȝet wes before
 sparyt, with strinth he enterit In.
 & þe consul a-gane hyme
 rase, & hailist hym honorabli. 365
 he sad a-gane dyspytuisly:
 “brekare of law, þu godis fa,
 þat wranguisly wald men sla,
 hou durst þu, wrech, sa mak þe
 In oure vysag fore to se?” 370
 he held hyme þan stil ay,
 & tholyt it [þat] he wald say.

350. & band men.

Fol. 182 a. & quene he had flytyn his fil,
 & saw þe consul hald hyme stil,
 soberyit hym, & at þe request 375
 of þe princis, þat ware honest,
 he for-gef his mâtalent
 til hyme, þat wes sa penitent.
 þai princis þan had his blyssine
 tane mekly, ore þai wald fyne, 380
 & to þe emperoure come agane,
 þare nedis sped, & na man slane,
 þat þame resawit t[h]ankfully.
 & sum mene þare-at had inwy,
 þat to þe emperoure þame wreyt 385
 felloun[l]y, & one þame leyt,
 sayand: "þai part had al thre
 of crime of ourt maieste."
 þane quhen þe emperoure þis herd,
 as wod of wit nere he ferd, 390
 & but knowlag of cause or *profe*
 quhet[h]yr it wes [les] ore it wes suth,
 he gert sone thryng þam in presone,
 & bad þat at nycht but ransone
 þai suld be slane but mare delay. 395
 þis quhen þe gyelere herd say,
 he come to þam, þat in merknes
 lay, & in stokis bundyne wes,
 & sad: "allace quhat haf ȝe done
 þat but dome mon de sa sone?" 400
 þan to þame he cane discouer
 þat to *him* sad þe emperoure.
 fra þis þai hard, þai mad care,
 & wrang handis, & gret rycht sare,
 as men of helpe þat hope had nan. 405
 þane hyme vmthocht negociane
 one quhat wis sancte nicholas

þai thre men, þat to ded demyt was,
deliueryt, & brocht fre away.

fore-þi his falouys he gert pray 410

to sancte nicholas, þat he
intercessoure for þame wald be,
þat god wald saufe þam in þat ned
fra du[l]ful ded, þat þai can dred,
& mad þare increly prayer. 415

& sancte nicholas cane apere
to þe emperoure constantyne

fol. 182 b. þat nycht in slepe, & sad hyme syne :

— “quhy gert þu þone princis ta
wraungisly, & wald þame sla, 420

wykit mañ! ryse, & byd þat þai
be fre deliuerit, to pas þare way.

& gyf þu ne dois, I sal requere
god a-gane þe to gere stere
fellone batal, & sal sone fal, 425

& met be to bestis al.”

þe emperoure sad: “quhat art þu,
sa hardy þat durst here cum now
in my p[a]lace to manauce me
þis tyme of nycht?” þane sad he: 430

“for-suth, nicholas is myñ name,
& byschape alsa is at hame
of myrre, þe gud cite,
þat here [þ]is warnyng makis þe.”
eftyr þat he aperynt in hy 435

to þe prefet, quhare he can ly,
& sad: “wykyt mañ! ware na woud,
quhy has þu for þis worldis gud,
to felone ded of innocent
conspyrit, & gyfine þi consent? 440

ryse sone, & se þai losyt be!

& gyf þu ne dois, I warne þe,

wormys of þi body sal spryng,
 & to schameful ded þe bryng,
 þat al þi menze hal sal se,
 & syne al þai distroyt be."
 þane sad he: "quhat art þu þus
 Is cumyne here to mannance ws
 þis tyme of nycht in oure palace?"
 þane answer hyme sancte nicholas:
 "wyt þu me byschope for to be
 of þe gud cite of myrre;
 & bot þu do as I þe say,
 I sal pas now but delay,
 & to þe emperoure sal tel
 ~hou þu, as tratoure fers & fel,
 fore gredyines in þi cunctre,
 slais lele, & lattis thefis be,
 & peruertis lele lugment
 a-gane þe emperouris entent."
 þane sad þe emperoure [&] æperma:
 "haly fadir, rew of ws,

Fol. 183 a. & þone meñ fre we sal þe gyfe,
 & fra þis day neuir man grewe,
 þat þi helpe askis nycht ore day."
 with þat he wanyst soñ away,
 & abaysyt lewyte þe emperoure.
 & one þe morne, quene it wes day,
 athyr of þame cane vthyr say,
 quhat vysione þai had sene.
 þane ordanyt þai þam betwene
 þa innocentis to lat pas fre,
 & sone send estyre þame thre,
 & speryt be quhat sorcery,
 þai þame trawalyt ferlyfully
 þat nicht in slepe. & þai sad, nay,
 þat sorcery nane cuth þai,

454. þu sal.

na cause mad *nocht* for to de,
pocht meñ one þame lykyt to le. 480
 þe *emperoure* þam franyt þane,
 gyf *euiſ* þai had sene sik mane
 þat meñ callit sancte nicholas,
 & als wes byschape of þe place
 of myrre. & þane al þai thre, 485
 quhen þai hard þis name nemmyt be,
 hevyt þar handis to þe hewyne,
 -& lowyt god *wit* blyth stewyne,
 & prayt god, for his gret grace
 & þe meryt of sancte nicholas, 490
 to sawe þame sa hard stad.
 þane, quhen þe *emperoure* speryt had
 of þat byschape hale þe lyf
 & his *meraklis*, þat ware ryf,
 & þai haf tald hyme, he can say: 495
 “passis one quytly away,
 & lovis god & sancte nicholas,
 þat has 3ou helpyne of his grace!
 of our *lowelys* als tak 3e,
 & berys hyme, & sais þat he 500
 set me *nomare* in sic effray,
 bot for me & myne *empyre* pray!”
 þane sowne þai *princis* thre
 socht to þe cite of myrre,
 & *wit* þe byschape sone can met, 505
 & mekly knelyt til his fet,
 & sad: “suthly, *sir*, we kene now
 þat haly *seruand* to god art þu,
 & honouris hyme, & lufis bath;”
wit þat þai tald hyme al þe wath, 510
 hou þai war put in-[to] presone,
 & slane suld haf bene but *raissone*,
 & hou þat to þe *emperoure*
 he aperynt and þe *êperture*,

ol. 183 b.

"& þame in slepe sa fleyt he,
 þat deliucryt be hyme are we;
 & bad vs pray 3ou for his sak
 3e wald of þire Iowelis tak,
 & for hyme pray & for his landis."
 þe byscepe þane hewit his handis,
 & thankit god of his gud dede,
 þat wil his seruandis gyf sic med.
 & syne þere meñ infourmyt he
 in laute, treutht and cheryte,
 & bad þame thank god, & hym nocht,
 þat he sic meraklis for hym wrocht,
 & gef þam sene his benysone.
 & þai to pas has mad þame bone.
 god ferlyful is in his sanctis,
 þat blyssis þam & in þam blissit is,
 & suthly blissit in sanct nicholas,
 to quham he gef sa gret grace,
 & sa gret vertu in hyme wrocht,
 þat it ware wondir to be thocht,
 þat, þo he in his byschepryk
 dwelland wes quyk & body-lyk,
 quhare ony ware herd sted on land or se,
 trastand thru hym to helpyn be,
 & wald dewotly til hym pray
 to helpe þame in sic effray,
 In sic forme god wald aperç,
 & succure þame in þat mystere.
 for-þi to god be Ioy lestand,
 þat sa rewardis his serwand;
 & blyssit be he þat sa wel dyd,
 þat god sic werkis for hym kyd.

syne hapnyt It eftirward,
 quhen god hyme 3eld wald mare reward,

524. end cheryte.

537. & quhare.

þat he in siknes sa cañ fal,
 þat his strinthis falȝet al. 550
 & quhene he had persawying
 þat it sa nere was his endyng,
 l. 184 a. ful increly þane cane he pray
 to god & psalmis al-sa sa.
 & quhene he for his sone had bene 555
 In prayer lang, þaȝ has he sene
 angelis come; & he but bad
 bowit þe hewid, & syne he mad
 þe takyne of þe croice verray,
 & syne þe thretyd psalme can say 560
 til [to] þe vers cummyne was he
 "In manus tuas Domine,"
 & with þat tuk þe sacrament
 of godis body in gud entent,
 & blissit his brethyre & ȝald þe gest. 565
 þe angelis þaȝ his sawle in hast,
 þat þare aperyȝt, in handis has tane,
 & had til hewyne, or þai fane,
 eftyre godis byrth, as trew we,
 thre hundir ȝere fourty & thre. 570
 þare wes hard a ferly thyng,
 þat angelis hey in hewine can syng.
 þe clergy þaȝ mad dule & care,
 as men þat dissolat lewit ware.
 ȝet lewyȝt þai nochȝt for-þi, 575
 bot hyme enterȝt worthely,
 quhare at his hewid oyl ryȝt clere
 sprang, & for seknes sere
 gaf hop & but; & at his fet
 sprank a wel of watir swet; 580
 & of his body oyle cane spryng,
 þat helpful wes til al sare thing.
 & til his kyrk succedyȝt þane
 in word & wark a worthy mañ,

quham syne wikyt mefi for inwy
 fra his seg put falsely;
 & þane þe oyle cesit to spring,
 til þai þe byschop [hame] can bryng.
 þane þare It sprang as it did ere.
 & lang tyme estyre w~~it~~ gret were,
 þe turkis thru iniquite
 distroyt þe towne of myrre.
 þane estyre þis þare come in hy
 knyctis of barre wele fourty,
 & fand zet in þe gret cite
 foure ald monkis, þat let þam se
 Fol. 184 b. þe towne quhare-in sancte nicholas
 wes lad þe tyme he ded waa.
 þe knyctis opnyt þe towne, & fand
 þe banys vare in oyle fletand.
 þane gert þai [þame] w~~it~~ þame be
 borne to þe towne of barre
 In gret worschipe, quhare þai are,
 & hele & helpe gyfis til al sare.
 & mad wes þe translacion
 of cristis incarnacione
 a thousand auchty 3ere & sewine.
 fore-þi be Ioy to god of hewyne.

ande estyre þat sancte nicholas
 to þis world ded wes,
 hou god had hyme in dante,
 be merwalis sere, þa~~n~~ schawit he.
 of quhilkis ane here will I tel,
 hou til a prioure þat It befel
 of sancte crucis kyrk but dout,
 þat þam as now wes vndirhout
 to þe abbay of cheryte,
 in worschipe of our lady fre.

589. þane þane.

595. gat cite.

quhen wyse clerkis & dewot
 had mad þe story & þe note 620
 of þis crys þat was mychty,
 It wes ful fare spred soñ in hy,
 & songyne & sad in mony place
 in honoure of god & nicholas.
 þe dewot brethyre þane in hy 625
 of sancte crocis priory
 þat story fane wald haf oysit,
 sene nane wes [þat] It refusyt;
 bot 3et durst þai nochȝ do It,
 fore dout þat þare prioure suld wit. 630
 þare-for mekly þai can hym pray
 þat he wald lewe þam to say
 þe story of sancte nicholas,
 þat our-alquhare oysyt was.
 bot sc[h]ort answer to þam mad he, 635
 & sad, it suld nochȝ oysit be,
 fore he wald nochȝ in his kyrk
 þat þai sic nowelry suld wirk,
 bot bad þame do as þai did are.
 & as for þane þai gat nomare. 640
 þane þai ourdraf & held þam stil,
 In hope 3et to wyne his wil.
 185 a. sone eftyre a-nothyr day
 þai come & cane hyme mekly pray
 þat he wald lewe þame to syng 645
 In honoure & in lowyng
 of sancte nicholas þat story.
 & he answert angrely,
 with wordis of reprove, þa[t] þai
 suld neuir lewe haf It to say, 650
 & blamyt þame for þai war thray,
 & bad þame one þare gettis ga,
 sayand, he wald be na way
 ony new story thole þam say,

þat þær befar lykare wære to be
 worldly sang and vanyte
 þane thing þat suld deuocione
 Inbryng or ȝet contricione.
 & þarfor let he þær wele wit
 þat in his kirk suld neuir It
 be oysit, for ocht [þat] mycht be.
 & quene his brethyr þis cæn se,
 anoyt [þai] wære, & held þame stil,
 for þai mycht do nomare þare-til.
 sone eftyr hapnyt to be
 of sancte nicholas þe solemnpnite,
 quhen al þe cunctre dewotly
 sad or sang his new story.
 & þire brethir dises cane haf,
 þat þai no durst do as did þe lafe,
 bot þe story til al commown
 þai sang with deuocione,
 of ewinsang, & eftyr syne,
 in houre of mydnycht & matyne.
 & quhen þai matynis had dofi,
 agane þai went to slepe alsone,
 as to þare estat afferyt,
 & to þare reule alsa aperyte.
 & þare prioure ymange þe lafe,
 þat wend gud rest for til haf,
 apone his bed mad hyme to ly.
 & sone aperyte ryght mychtfully
 & in gret wreth sancte nicholas,
 & speryte quhy he sa hardy was
 to let his brethyr to þat day
 his story for to syng or say;
 & as in gret wreht, but mare
 he hynt þe prioure be þe hare,
 & rukyt hyme of his bed in hy,

Fol. 185 b.

675. quhen þat.

& traylyt hyme ful angrely 690
 our al þe floure here & þare,
 gyfand hyme mony dintis sare,
 syngand þis antemê distinctly
 ay noyt to noyt til hyme sadly
 al out "o pastor eterne." 695
 & with þat ay dingnand was he
 þe sad prioure with handis sare,
 þat mycht nocht do bot reufully rare,
 criand ay mercy ful fast.
 til al his brethyre at þe last 700
 of slepe waknyt, quhare þai lay.
 þai ware set in sic effray
 quhen þare prioure sa roydly
 þai hard rare & sa pytusly.
 þan past þai fast, quha best mycht sped, 705
 til hyme, þat sted wes in þat ned,
 & fand þai hyme ded nere-hand,
 & noþir mycht stere fut na hand.
 þane had þai ferly of sic fare,
 & askyt hym quha brocht hym þare. 710
 bot he wes set in sic effray,
 þat he had na word to say,
 bot lay stil, as he ware ded.
 þane tuk þai hym vpe of þe sted,
 & one his bed lad hym softly. 715
 þare a lange tyme he can ly
 In langoure, & of hele in were;
 bot at þe last, be [þe] prayere
 of sancte nicholas, þat was þan
 wele rewengit of þat man, 720
 god rewyt of hyme & gef hym hele.
 þane cane he til his breþir mele:
 "lo, breþir, be-hald and se
 hou sancte nicholas has me
 fore my dure hart nere-hand slan, 725

Fol. 186 a.

& put me in his mekil payne,
 be-cause I wald thole þou na way
 his new story syng na say.
 bot now I pray þou increly,
 þat ȝe wil oȝit dewotly
 fra hync furth, & ensawpil ta
 of me in hart to be nocht thra
 worschipe and honour to do
 to god & al his halowis to."
 & had I toȝme here-one to dwel,
 mony ferly cuth I tel,
 þat god wrocht for sancte nicholas
 for mony man in syndry place;
 bot I haf ado ellis quhare,
 for-þi I byd here no langare,

bot, had I lasare & space,
 I wald tel hou sancte nicholas
 merwalis wrocht estyr his disces,
 þat wondirful & mony wes.
 bot, þocht I lasare now haf nane,
 I sal ȝet byd, til tel ane
 of þe gret merwalis þat he dyd,
 þat now is in þe warld wele kyd.
 It befel, as we red,
 a cristine man to haf sic ned
 of warldis gud, þat nere he
 In poynt wes disparyt to be.
 for at cristine men he socht
 to get helpe, bot he gat nocht.
 for-þi til a Iow is he gane,
 & at hym consel has he tane,
 & sa fere his complaynt mad,
 þat þe Iow of hym pyte had,
 & sad: "frend, mycht I þe lewe,
 myn wil ware gud þe to relewe

with creance, quhare-with þu
mycht help þe, gyf I mycht trew
þat þu as lele man wald quyt me
þe gud þat I suld creance þe."

þane cane he to þe Iow say:

765

"sir, purte me in sic assay
has set þat na man wil for me
borcht, na detoure nobir be.

bot wald þu in þis place

for me tak borch sancte nicholas?

770

for to þe one his autere

þe gret ath sal I swere,

þat I sal leyly pay to þe

þe gud þat þu sal lene to me."

til hyme can þe Iow þan say:

775

L. 186 b.

"of nicholas I haf hard ay

gret [&] ferlyful bounte;

for-þi til hyme & to þe

I wil assur in þis ded,

sene þat I se þe haf sic nede,

780

& hyme to borch tak for myn gud."

with þis þai one sammyne 3ud

to sancte nicholas oratore,

til þai his autere come before,

quhare þat cristine man tuk in hy

785

þe ymag þare tresonably,

& þare-one swere but mare delay,

þat he suld treuly til hym pay

þe gud he lent hym in þat place,

& in borch drew sancte nicholas.

790

þe Iow þare-of held hym content,

& a gret sowme þe cristine lent,

one certane curnand hym to pay

his gud a-gane at certane day.

þe fals man þe gud has tane

795

In þis wyse, & one is gane.

& þar-wið warnyst [he] hym sa
 þat of a penny he mad twa,
 & ekyt þus þis warldis gud,
 & þat lykine it wið hym stud. 8
 & quhen þe certane tyme wes cumyn
 to quyt þat he of lang had wonnyn,
 þe Iow askit, as wald lawte,
 þe gud agane to payt be.
 bot þane þe cristine man vnwise, 8
 blyndyt threu gret cowatise,
 nyt his des al wtrely.
 þare-of þe Iow had gret ferly;
 & gert cal hyme in Iugment,
 to proue his lane þat he lent. 8
 þe fals man þas hyme vmthocht
 þe Iow hou he begil mocht,
 & mad a staf, þocht it wes syne,
 lang & gret, & a hole withifi,
 & eke It put of quantyte, 8
 þat fra þe Iow borouyt had he.
 & quhen þe day cumyne wes nere,
 þat he in Iugment suld apere,
 he tuk þat staf & wið hym brocht,
 as he of gold þat na-thing thocht, 8
 & enteryt sa in Iugment,
 Fol. 187 a. as wilful mane, in Il entent.
 & quhene þe Iou had tald his tale,
 þe wykit man it nyt al hale,
 þat he euir ony gud hyme lent. 8
 bo[t] for þe Iow þane his entent
 nocht mycht proue, þe Iug þane
 þe athe gaf to þe cristine mane,
 til a-uyt hyme þat he nocht take,
 be his ath apofi a buke. 8
 & quhene he þe ath suld swere,

802. to quyt.

807. ded.

826. be for.

þe staf þat he in hand cuth bere,
 he be-tacht to þe Iow to kepe,
 & suore hyme, mane is il to eke,
 þat he mare gold til hym tacht 835
 þane before til hyme acht.

þe Iow þane persawyt nocht
 þe falset þat þis man wrocht.
 þe quhilk, fra he mansuorfi hym had,
 tuk his staf & mad na bad, 840
 & fane wes þat he had swa
 begylyt þe Iow, þat wes wa,
 & sad: "quhy has þu, sancte nicholas,
 begylyt me in þus wyis,
 quhen for my gud I borch tuk þe? 845
 þare-for, bot þu reweng me
 of hyme þat me begylyt now,
 fra þis day sal I neuir trew
 þe meraklis þat men sais of þe,
 na with þi god þu mychtty be." 850

ane as þis fals man ham can ga,
 sic wil of slepe hyme can ta
 þat in þe mydis of þe way
 nedlyngis to slepe he dofi lay.
 & oure hyme, þat sa can ly, 855
 a cart, chargyt rycht hewy,
 maugre þe mefi oure hym drawe,
 þat slew hyme self & brak his staf,
 & of It schot þe gold sone.
 þane ydyr rane mony but ony hone, 860
 þat of þis case wonderit fast;
 & 3et þe Iow wes nocht þe last
 & saw his gold hale vnhyd.
 þane sone þe Iuge can hyme byd
 tak his gold. bot he wald nocht; 865
 sa mykil pyte þane hyme thocht

fol. 187 b. of þat catyfe þat lay dede

of lyf & saule in þat stede.
 þane sad þe Iow: "sanctē nicholas,
 þat her þi poware wele kithit has, 870
 & as lele borcht freit has þe,
 & þe suth mad knawine be,
 pray to god þis man now
 be resuscit; & I sal trew
 In suthfast god & haly kirk, 875
 þat for þe wil sic werkis wyrk."
 & quhen he þis request [had] mad,
 he þat was ded rase but bad,
 & lowit god of his gret grace,
 & syne eftyr sanctē nicholas, 880
 at quhais prayere god hym lent
 lynt & space hyme to repent,
 & his falset confessit al,
 hou he had done, to gret & smal.
 & þus þe Iow gud cristine mane 885
 be-come, & al his gudis þane
 for cristis sak delt away,
 & led gud lyf til his enday.

ane vthyr tale 3et wil I tel
 of a Iow hou it befel, 890
 þat of sanct nicholas has sene
 sa mony wondris wrocht but weñ
 for þame þat opire ware sek or sare,
 In watir or land, othyr-quhare.
 ane ymag of hyme gert he mak, 895
 & in his In syne for his sak
 gert set in-to [a] priwe place.
 & quhen hyme hapnit per-case,
 þat he fra hame othyr ere 3ud,
 he wald til hyme be-tak his gud, 900
 & þane, quhen he 3ed his way,

lyk sic wordis wald he say :

“lo, nicholas, I þe betak

here al my gud to ward & wak,

for I wat þu kepe It may

905

fra al Il bath *nyc̃ht* & day.

for-þi I wil þu wit, gyf I

myse ocht of It, þu sal It by

one þi body dere Inuch

wit̃ wandis, þat are scharp & tucht.”

910

& lang tyme þis þe Iou ded,

‘ol. 188 a. til one a tyme it betyde

hyme pas *wit̃* his chafare

fra hame; & thefis þare

come, & al his gud has tane,

915

outane þe ymag hym alane.

& quhen þe Iou ham wes cumyne,

& fand his gudis a-way nummyne,

to þe ymag cane he say :

“quhy is my gud þus away,

920

þat in ȝemsel I þe lefte,

& let þe wit þu suld be beſte,

& þu it tholit a-way be tane?”

þar-for þe ymag, or he fane,

wit̃ wandis dang fellow[n]y.

925

& in þe sammyn tym tyd ferly

to þa thefis þe gud stal,

departand it ymang þame al.

sancte nicholas to þame aperyt

—bla & bludy, & at þam speryt

930

quhy suld he sa be dycht

for þare mysded & þar plicht,

& hyme vnhelyt & sad þam to :

“hou mykil is wrocht me, lo!

& þus demaynyt, as se ȝe now,

935

for gud þat ȝe tuk fra þe Iou,

930. & þat þam.

& þus as 3e se me has best,
 & na hale hyd one me left !
 for-þi, treuly, bot 3e but hone
 amend þe skath [þat] 3e haf done
 to þe Iou, & hyme restore
 þe gud 3e tuk fra hyme befor,
 I sal pray god þat 3e sal be
 sone hangyt one [a] galou tre."
 þane speryt þai quhat he wes.
 sad he: "I ame nicholas,
 byschape quhylum, seruand of crist,
 & at his bares is my bewyst."
 quhene þai þis had herd & sene,
 abaysit þai war al-bedene,
 & hyme requeryt for þame to pray,
 & hecht þat þai suld but delay
 amend þe myse [þat] þai had done.
 þane wanyst he away sone,
 & þai þe gud a-gane zald
 to þe Iou, & hyme taulde
 hou þai his gudis sa stal,
 & ymang þame delt it al,
 & hou sancte nicholas de bare
 to þame come in þat sythware,
 - & hou he bludy wes & bla,
 & quhat he sad til þame alsa.
 þe Iou for mercy þan þai crawe,
 & he þan gladly þame for gawe;
 & þai forhicht mare to steile,
 [&] become gud men and lele.
 þane þe Iow ryf has mad
 þis merakle, & but bad
 wes baptist, & fra þane
 led thankful lyf to god & man.

Fol. 188 b.

a gud man quhylum [had] a scolere

[to] soñ, þat þan cane *lettir* lere;
 & þis man for his sownis sak
euir-ilke ȝere a fest wald mak
 In honoure of sanct nicholas 975
 til al scoleris þat nere hym was.
 sa one a tyme he gert *purway*
 a-pone sancte nicholas day
 a mangery *with* glad chere,
 & til It callit he frendis sere. 980
 & as þai set ware to þe met,
 þe fend, our fay, come to þe ȝet
 In lyknes of a palmer,
 & callit fast one þe portere,
 & prayt hym to þe lord to ga, 985
 & ask hyme met. & he did sa.
 þane his sone, þat befor hym stud,
 he send til hyme *with* plesand fud.
 bot, or he to þe ȝet wes cumyne,
 a-way þe feynd his gat has numyn. 990
 & þe chyld hyme folouyt fast;
 sa he abad hyme at þe last
 at a get *sadlis*, & he hym hynt,
 & weryt hyme or he stynt.
 þane þis auenture, þat befel, 995
 a man til his fadir can tel;
 & he *with* gret dowle & wa
 to þe ded cors sone can ga,
 & brocht it hame but abad,
 & in his chawmer it lad, 1000
 & for dole lud can rare,
 fol. 189 a. & of his hed rugyt þe hare,
 & gret, þat pyte wes to se,
 & "was" oft sad, "wa is me,
 dere sowne, for þis soroful cace! 1005
 bot quhou has þu, sancte nicholas,
 quyt me þe honoure at I dyd

for hyme, þat þis case it tyd,
 & sic reward has mad to me
 for þe gret worschipe I did þe!"
 & quhen he chyd a quhil had fast
 with sancte nicholas, at þe last
 þe child his hevid becuth to stere,
 & sone rase vpe hale & fere,
 & lang tyme lifyt, & gudman was,
 & ay scrut sancte nicholas;
 & sa did als his fadir ay
 for þis merwal til his ded day.

It was anys a mychtty mafi
 þat mykil worldis gudis wane,
 & had na barne with his wyf,
 to bruk his land eftir his lyf;
 for-þi he prayt sancte nicholas
 ful increly to purchas
 sic grace of god at he mycht haf
 opir a madyne-barne or a knaf,
 to bruk his land & be his are;
 for barne to get he had dispar.
 & to sancte nicholas he mad
 a wow, gyf he a knafchyld had,
 þat he a colpe of gold fulfyne
 he suld gere mak, & brynge hym syne
 sancte nicholas to þine altere,
 fra þat his soñ mycht ocht hym stere.
 þane sa wrocht sancte nicholas
 þat til hyme soñ borne þar was
 a knaf-chyld at dewyse,
 þat wox & worth rycht wyse.
 & quhen he come til eld parfyt,
 his fadir thocht he wes quyt
 of þe wou he mad sanct nicholas,
 thru quham [god] had lend hym þat grace,

& a fare cowpe gert mak.
 þe quhilk til hyme empleysit sa,
 þat he wald na-wyse it forga, 1045
 bot til his oyse apply[i]t It—
 fol. 189 b. sa was he blyndit in his wit—
 & bad ane vthyr mad suld be
 to haf *with* hym ourē þe se.
 quhen þat wes done, he mad hym *zare* 1050
 to sancte nicholas to fare,
 & his sowne *with* hyme can ta,
 & þire cowpis bath alsa.
 & as þai ware in þe se sayland,
 his sone he has gert tak on hand, 1055
 þe fyrst mad of þe cowpis twa,
 & for to bring hyme watir, ga.
 þane as he ourē þe burd can lout,
 þe coupe & he bath fel out.
 þe ways sowne hym wesch away. 1060
 þan wes hard, I treu, to say
 quhat sorou & quhat care
 þe fadir mad, þo na but ware.
 nocht-þane þe wou þat he
 had mad, [he thocht] suld haldin be. 1065
 & quhen þat he come percase
 to þe kirk of sancte nicholas,
 he tuk þe secund coupe in hand,
 & one þe altare fore offerand
 It set; bot It was soñ away 1070
 castine furth but delay.
 bot sone agan þe coupe he fet,
 & one þe alterē he it set;
 bot It wes farrere castyn þan.
 þare-of wondryt mony man. 1075
 zet þe thryd tym he mad
 offerand; bot þe coupe but bad

1053. & þare.

1069. fare.

Fol. 190 a.

hale & iere as ne na wau
had feld, & þe coupe bath,
& tald þame quhou, quhen þe
wes castine out in-to þe se,
sancte nicholas com soñ þare,
& sawit hyme fra al sare,
& brocht hym þare; bot he n
þane þe puple cas kneis bou,
thankand god þat wes nocht
sa for his confessoure to wirk.
þane his fadir, þat blyfþe wes,
mad offerand of þe coupis ba
to sancte nicholas, þat swa
had brocht hyme out of mykil
& passit hame, his sone & he
to þare awne at-ours þe se.

als of ane vthir man I red,
þat worthy wes in word & de
& bocht fele landis & nafi sai
bot he had nan ayre þam to
til It betyd hym of case,
be meryt of sancte nicholas,
a knaf barne with his wyf to

þa~~n~~ for sancte nicholas sak
 his fadir in his place gert mak
 a fare chapel & honest,
 & ilke ȝere gert mak gret fest 1115
 one sancte nicholas day.

bot þis fare place oure nere-hand la
 to þe landis of agazenis,
 þat ware ful cruel sarrezenis;
 þe quhilk þis barne tuk & band, 1120
 & with þame led in-[to] þare land,
 & to þare king þai mad presand
 of hyme, þat wes sa awenand.
 þe quhilk resawit hym thankfully,
 & betaucht hym his coupe in hy, 1125
 to serue hyme of his drynk.

& þare he dwelt, þo hym sare think,
 til a ȝere wes cumyne nere-hand.
 bot til his fadir, þat ham duelland
 wes soroful for his sonnys sak, 1130
 at he wes wont, ȝet gert he mak
 a gret fest for sancte nicholas.
 & one his day hapnyt of case
 þe chyld to stand befor þe king,
 & of þat fest to haf mennyng, 1135
 & hou he was with fais tane.

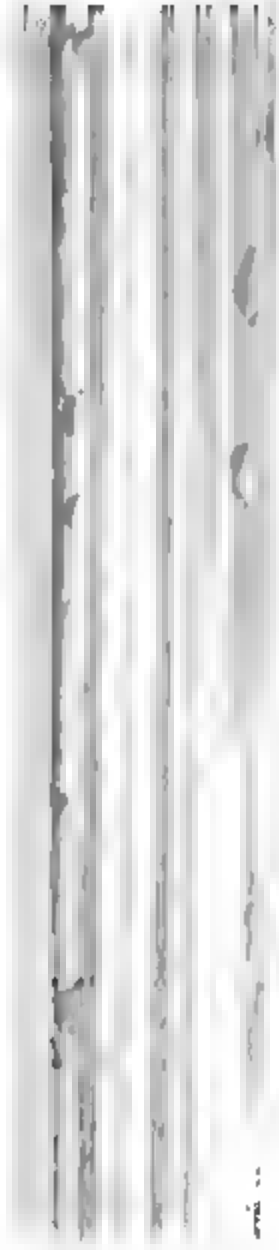
Fol. 190 b. þane in his hart he mad mayne
 & sichit sare. for þat þe king
 of þat thing had persawing,
 & speryt at hym quhat hym amowit 1140
 to mak sic doule; for he hym lufit.
 bot þe barne was lath to tel.
 ȝet þane þe king, þat was fel,
 hale þe suth gert hym say
 quhat Ioy at hame wes þat day. 1145
 þe king was wrath & swore on hicht:
 “þo nicholas do al his mycht,

Deior þe cnapel oure at nawn
wîth coupe in hand al alane,
his fadir & frendis al
syland at met in-to þe hal,
one sancte nicholas day.
& quhen his fadir þat herd say
he wes sa Ioyful, þat na man
þe teynd of It tel cane.
lord of þaw al, sancte nicholas
was lowit, þat ware in þat place
þat to þis merakle cas tak tent
hou þat barne in a moment
was listyt fra sa fare a place
be vertu of sancte nicholas.
to quham be honoure & lowing
of mare, of les, of auld & ying,
oure al þis world, be land & se
& euire al tyme, so mot It be.

1165. þat cam.

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END OF VOLUME I.

TEXT.



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